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TORRINGFORD:

IN CONNECTION WITH THE

CENTENNIAL

OF THE

SETTLEMENT OF THE FIRST PASTOR,

REV. SAMUEL J. MILLS.

HARTFORD:
CASE, LOCKWOOD & BRAINARD, PRINTERS.
1870.

William Henry Moore

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In the preparation of these pages, valuable assistance has been rendered by Roderick Bissell, Esq., Dea. William Watson, Dea. Harvey L. Rood and others, of Torringford; and by Charles Woodward, M. D., of Middletown, and Mr. Lewis Austin, of Austinburg, O.

W. H. M.

Berlin, Jan. 19, 1870.

THE CELEBRATION.

In November, 1868, the church in Torringford, proposing to celebrate the hundreth anniversary of the settlement of Rev. Samuel J. Mills, the first pastor, appointed Dea. William Watson, Dea. Harvey L. Rood, and Roderick Bissell, Esq., a committee of arrangements. At the annual meeting of the ecclesiastical society, in December of the same year, Burton Pond, C. Hopkins Barber, and Stanley Griswold were chosen to co-operate with the committee of the church for the occasion. At a meeting of the citizens in June, 1869, various committees of ladies and gentlemen were chosen, and Messrs. Burton Pond, Roderick Bissell, Esq., and Willard O. Barber were appointed a committee on publication. The publication of the proceedings was subsequently entrusted to Rev. William H. Moore, who had been requested to prepare a historical discourse.

Tuesday, June 29, 1869, was set apart for the celebration. On Monday afternoon a storm of memorable severity damaged the roads and bridges in all directions, cut off communication by carriage with Bakerville and Wolcottville, and arrested travel on the Naugatuck railroad. But Tuesday was a beautiful day, and the people assembled in the church, which bore on its walls the names of the successive ministers encircled by evergreens.

Roderick Bissell, Esq., presiding officer for the day, called the assembly to order at eleven o'clock. The choir, led by Willard O. Barber, sung the anthem, "O praise the Lord," Rev. Joseph F. Gaylord read the ninetieth psalm, Rev. Brown

Emerson offered prayer and Rev. William H. Moore delivered a historical discourse. Prayer was offered by Rev. Joseph F. Gaylord, and the congregation united in the doxology, "Praise God from whom all blessings flow," in the tune Old Hundred. They then moved in procession to the grave of Father Mills, which was decorated with wreaths and flowers, where prayer was offered by Rev. Franklin Noble, remarks were made by Rev. Hermann L. Vaill, and two stanzas were sung in Boylston, of the psalm, "Our days are as the grass."

The company then gathered about the long tables tastefully adorned and generously furnished, under the maples by the road-side on the west of the door-yard of Richard W. Griswold, where, after a blessing invoked by Rev. Franklin Noble, they were courteously served and amply replenished.

In the afternoon, at one o'clock, the people re-assembled in the church. Prayer was offered by Rev. George Curtiss, of Harwinton. The choir sung, in the tune America, the hymn "Far in the olden time."

Rev. Joseph F. Gaylord then spoke in substance as follows:

I congratulate the people of Torringford that the fearful storm of yesterday is followed by a day so serene and favorable for your purpose; and I congratulate myself that after encountering perils by land and water, in connection with the rain and the roads, I am permitted to be with you. The occasion, and the review of the past, teach you a lesson of gratitude to those who have left you such a noble record, and to God who, in all generations, is the help of his people. You should rejoice over the names which have given lustre to your history and have been connected with the progress of the Kingdom of Christ, and should gather a new impulse for the work you have to do, and to which your fathers gave the service of their lives. Abraham Lincoln, at Gettysburg, standing over the remains of those who had died for their country, said: "The world will little heed, nor long remember, what we say here; but it can never forget what they did here." So your ancestry are speaking to you to-day by their deeds. Little that was spoken here by Father Mills, and his successors in the sacred office, can now be recalled; but the

deeds of these good men and of your worthy ancestors remain. This church, and the high-toned moral and religious character of this community are their monument. This sanctuary, and its holy ordinances and sacred associations express the estimate your fathers put upon the institutions of the gospel; and by these they call on you to guard well the heritage transmitted to your care. Be not content to glory in what they have done, but emulate their excellence, and under the inspiration of this occasion dedicate yourselves to the work,—in which Mills, the father and the son, labored—of bringing all hearts into subjection to the will of God; and when the second centennial of this church shall be celebrated, may the generation then upon the stage be able to reach backward across the century, and gather from your record such impressions and incitements as we now receive from the century whose birth we this day commemorate.

James H. Holcomb, Esq., of Hartford, said in substance:

Both duty and inclination prompted me to unite with you in the privileges and testimonials of this day. My knowledge of this church and society began nearly fifty years ago, when I was a boy in my native place, New Hartford. I used to see on the Lord's day, from the summit of Town Hill, the old Torringford meeting house standing out against the sky about six miles to the westward. Sometimes Father Mills exchanged with our minister, and we were glad when we saw him passing up into the high pulpit, for we expected that before he left he would tell us a story such as no other man could tell. And when the story came, we wondered how such a solemn-looking man could say anything that would make the people laugh.

I attended the academy in Torringford in 1826. The building stood near the old church, and Mr. Goodman, the colleague-pastor, was the principal. After the first term, I boarded in the family of Jeremiah Mills, and I have great reason to praise the Providence which brought me under the influence of that kind and pious household. There was the aged patriarch, the first pastor of this church, like a shock of corn fully ripe and ready to take his departure to his heavenly home. I well

remember his stately and venerable form, his solemn aspect, and his words of wisdom. But the bright and shining light of that home, at that time, was Mrs. Jeremiah Mills. She had a fine, commanding personal appearance, superior abilities and education, and rare conversational powers, and was, above all, one of the most devoted and large-hearted Christians I have ever known. The family jewels consisted of five daughters and one son, on whom she bestowed a mother's care and love. Her Christian influence was felt far beyond her own family, and her benevolent desires embraced the whole human race. She made religion appear attractive to the unconverted. While in her family, and largely owing to her fidelity, I was converted and admitted to this church, in 1827. The late Judge Gideon Hall, of Winsted, was in like manner converted while boarding in her family. While there I learned much of Samuel J. Mills, Jr.; and if his good father had done nothing more in this life than to be instrumental in giving to the world such a son, all Christendom might, with propriety, rise up and call him blessed.

God grant that all here assembled may be permitted to meet on that "shining shore," and unite with all the redeemed in thanksgiving and praise to Him that sitteth on the throne, and to the Lamb forever.

Rev. Franklin Noble said:

It is a graceful thing for children to celebrate the birth-day of their mother. They are apt to celebrate their own birthday, looking forward, hopeful, eager, in the spirit of our impatient Young America. But such a celebration as this is retrospective. As the dear old lady recalls her youth, we sit down at the fireside with her and take on the quiet reflective tone of old age, thinking over the days gone by.

That was a grand time one hundred years ago, when Samuel Adams was welding a political theory out of elements as different as Jefferson and Hamilton, showing "liberty and union one and inseparable;" when Edwards, of Stockbridge, was reconciling divine sovereignty and human freedom in a system which every theologian since has been obliged to study, whether he understood it or not; when the question of church

and state, which even now is the most agitating question in the most enlightened nation of Europe, was here settled forever. True, there was a nominal connection till 1818, but the question was practically settled one hundred years ago. The eighteenth century may well compare with the nineteenth.

And this is a grand old lady whose natal day carries us back to that time. I do not apologize for calling her my mother; for you must think of all these little parishes as one, and this old mother has many children who have a right to "rise up and call her blessed," more perhaps than you would think at first. My own ancestors found their first permanent home at New Milford, and lived later in Berkshire, Mass. The valley of Wyoming, in Pennsylvania, made famous by Campbell's poem, was once a sister town, being the town of Westmoreland, in this county of Litchfield; and those "fire lands" granted on the Western Reserve in Ohio, were partly given in settlement of the claims of these Connecticut people burnt out by Brant in the Wyoming massacre.

But spiritual derivation is more important than material, and shows a more evident sonship; and New England ideas overflow the land. We cannot but speak to-day of missions; and in these, all Americans are children of this place. Not that Mills originated the missionary idea. It came from Him who said, "Go ye into all the world and preach the gospel to every creature," but it was communicated to Mills by his mother, as a faithful teacher of the traditional and American idea. It was the idea of Columbus, as we see in his signature, not Christopher but *Christo-ferens*, in a document in the royal library at Madrid. It is the main thought in the charter of the Plymouth colony, as well as in that Massachusetts charter whose seal is an Indian saying, "Come over and help us." Berkeley came to America to carry out this missionary idea by planting a mission college at Bermuda; but finding his plan impracticable, he saw no better missionary use to make of the funds he had collected, than to increase the endowment of Yale college. In furtherance of this idea, John Sargeant left his promising tutorship at Yale in 1734, and

founded the mission to the Stockbridge Indians, in which he was succeeded by Jonathan Edwards, who went there from his important place in Northampton, and from thence was called to the presidency of Princeton college,—showing what men thought then of missions.

Missions are not the only Yankee notion that has gone out from this region to a popular reception. I can only note here the temperance movement, in the early Litchfield "half pledge," signed by Judge Reeve and Hon. Frederick Wolcott.

And this good mother is still, alive, and strong, like one of our venerated old ladies, in her black silk dress and faultless lawn and linen, more of a queen, perhaps, than seems quite good to her daughters-in-law. Her influence is still a power upon her children, and we may bless God for it. The best type of character is not formed in the hurry and bustle of eastern cities, or western new lands. The beauty of still life is seen in such a sweet and holy man as Dea. Elizur Curtis, that last link joining the former century with this, lifted into heaven since I was last here, and now gleaming as pure gold thrice refined in the light of God. Such ripe loveliness seems to need for its development the peaceful quiet of a region not in the turmoil of our material progress. Such character is the true conservatism resting in calm conscientious conviction, which is the safety and hope of the nation.

It is said that Father Mills, on first seeing this landscape, was greatly affected with its beauty, and declared his wish to live and die here. The old lady is not a bride to-day ; she is past her prime, without doubt, but she is still beautiful, above all in the eyes of her children, and her face is full of recollection of the fathers and of command that we should imitate them. They are imitable. The tall stores on Broadway are as many stories below ground as above, but all those deep foundations are built stone by stone, layer by layer, just like the superstructure. The granite of this New England underlies all the strata, but more recent geology declares the granite a rock of gradual aqueous deposit like the strata above. The growth of the national foundations, in the last century, was stone by stone, just like the growth of the superstructure now ; and if it was more solid, so much the more shame to us.

Elias W. Hatch, M. D., who formerly practiced medicine in Torringford, said, in substance :

Nothing can be more pleasant than the scenes and associations of this day. The impressions made, and the friendships formed, at the period of life when I was among you, are those we retain the longest.

I see and recognize many of your faces, and I love to greet you with cheery words and a warm clasp of the hand ; but all around me, to-day, are faces present but not seen, and voices heard that are not of earth. The friends that I knew here, and that have passed away, and are now on the other side where the fields are ever green, and where there is no sin nor sorrow, seem to be present to me now, and I feel almost as if I were in the resurrection. I recall the cheerful faces of Col. Thaddeus Griswold, and Nathaniel Smith, of John Gillett, with his quiet ways, and Mary Gillett, a woman of rare excellence of character, of Griswold Woodward, General Uriel Tuttle, Cicero Hayden, and a host of others, whose names I cannot mention, all good men and true, and all worthy of being remembered with the warmest affection.

I do not love to linger too long on the memories of the past; to-day is ours, and we must do the duties of to-day now, if ever. I am charmed with the evidences of affection shown in the wreaths which decorate this church. This is the labor of love through many weary hours in anticipation of our coming; and we should fail in our appreciation of what the ladies of this society have done, if we did not notice these beautiful adornings.

The names of the former pastors of this church, displayed on these walls, are dear to us. They were good men. They had their day, and did their work faithfully, no doubt ; and now some of them have entered into rest, and others are here to enjoy the fruit of their labors in this kind and blessed remembrance.

But this is our day, and each day brings duties to all of us. Father Mills did his work well, and God requires all of us to do our work well ; none are exempt. I try to do mine, and should feel sad if I thought that the world would be no better

for my having lived in it. We are not left to do this work alone; Christ offers us his aid. Let us all look to Him, and we shall have his help and love.

Dea. Jabez H. Hayden said:

Your president has introduced me as a Windsor man; I cannot accept the distinction without some qualification. I was born there, baptized and received into fellowship in the Windsor church; most of my life has been spent within her limits, and I never moved out; but, in the creation of a new town I was left on the wrong side of the line, and became a citizen of Windsor Locks. But thanks to the Legislature of 1854, they did not turn the old Hayden homestead out of town when they did me. To my childhood home in Windsor I still go up on each return of that day so fragrant with memories, our annual thanksgiving; and never but once, in a life of fifty-seven years, have I failed to eat my thanksgiving dinner under the roof of the house built one hundred and thirty-two years ago, by the ancestor of the Torringford branch of the Hayden family.

Your committee, in their invitation, intimated a wish that I should give some statistical information respecting the first settlers of this town who came from Windsor. Nearly thirty years ago I became somewhat enthusiastic in searching the records of Windsor, but of late I have found little leisure for further examination.

I have some items respecting those who settled here previous to 1757, which may interest their descendants of the present generation. One familiar with the early records of Torrington, and of Windsor, would probably find others, and a thorough search would richly repay those who would know more of the early history of their own families.

In the list of original members of the church in Torrington, stands the name of Rev. Nathaniel Roberts, who, in the year 1743, took to wife a daughter of Rev. Mr. Marsh, of Windsor.

Nathaniel Barber and wife appear on that list. He was a great grandson of Thomas Barber, who came to Windsor with Sir Robert Saltonstall's men in 1635.

Jacob Strong and wife are in the same list. He descended from Elder John Strong, who came from England with Rev. Mr. Warham's church, and settled in Dorchester, Mass., in 1630, and afterwards in Windsor.

John Cook and wife are on the same list. He was made deacon in 1755. He bore a Windsor name, and I have little doubt that he was a descendant of Capt. Aaron Cook, a first settler at Dorchester and Windsor.

Of the nineteen who petitioned for "liberty to hire preaching" here in 1757, a majority were from Windsor. How many were church members there I can not tell, as the record of members during Mr. Marsh's ministry immediately preceding this date is lost. Of these nineteen:

Thomas Dibble and his brother, Abraham Dibble, were descendants of Thomas Dibble, who was one of the original members of the Windsor church, and came with it to Windsor.

Jonathan Gillett: his ancestor, Jonathan, is entitled to a like honorable distinction.

Nehemiah Gaylord: the third from Deacon William Gaylord, who was also among the original members at Dorchester and Windsor.

Benjamin Bissell: a descendant from John Bissell, a first settler of Windsor, who became a member of that church in 1640.

David Birge and his brother, John Birge, were in the fourth generation from Daniel Birge, a member of the church at Dorchester and Windsor.

Shubael Griswold: a descendant of Mr. Edward Griswold, who came to Windsor with Rev. Mr. Huit in 1639.

Ebenezer Winchell: descended from Nathaniel Winchell, an early settler in Windsor.

Charles Mather was a grandson of Rev. Samuel Mather, who was settled over the Windsor church in 1685.

There also appears among the nineteen the name of Jane Loomis, doubtless the widow or daughter of a Windsor man. Honorable mention is made of Lucy Loomis, the wife of Nehemiah Gaylord, one of these petitioners, that "she was a very pious woman;" and who can doubt the worth of other

heroic women who shared the joys and sorrows of the men in this then far-off county.

I find on the land records of Windsor, other Windsor names previous to 1757, the date of this petition, of men who in disposing of their lands in Windsor, declare themselves residents of Torrington. Of these—

Thomas Marshall: in the third generation from the brave Captain Samuel Marshall, who was an original settler in Windsor, and a member of the church, who fell at the head of his company in the storming of the fort of the Narragansetts in 1675.

Joseph Hoskins: descended from Goodman Hoskins, an original settler at Dorchester and Windsor.

John Phelps: a son of William Phelps, and descendant of Mr. William Phelps, an original member of the church, and one of the first magistrates of the colony of Connecticut, a pillar in church and state.

Joshua Phelps: also a descendant of William Phelps, the original member of the church.

Joel Loomis, Ebenezer Loomis, Ichabod Loomis, and Aaron Loomis: descendants of Joseph Loomis, one of the first settlers of Windsor, who was admitted to the church in 1640. He came from England with five sons, all of whom lived in Windsor, and had large families. The old homestead is still occupied by one of the descendants bearing the family name, and is the only instance in the town of uninterrupted possession from the Indian title.

Joel Thrall and David Thrall: descendants of Timothy Thrall, who settled in Windsor before 1660.

Shubael Case: a descendant from John Case, an early settler in Windsor and Simsbury.

William Grant: a descendant of the original Matthew Grant, who was one of that company of worthy Christian men and women—"The best wheat sifted out of three counties in England"—who, in 1630, stood forth in the New Hospital in Plymouth, England, and were joined in Christian fellowship in the organization of the present Congregational church in Windsor, our mother church, a church which has withstood

the assaults of Satan from without and from within two hundred and thirty-nine years, and is to-day the oldest orthodox Congregational church in America.

At the organization of the church, Rev. John Warham was then and there installed pastor over them; and from that hour Matthew Grant held up the hands of that pastor through a period as long as the children of Israel wandered in the wilderness, and at the end of full forty years, with a tremulous hand he entered in the record of deaths the name of his beloved Warham.

To Matthew Grant we are indebted for more of our early history than to any other ten men of his generation. An admirable type of the sturdy old Puritan, a man of sound judgment, of sterling honesty, of indomitable perseverance, his moral character above suspicion, modestly but firmly he stood by his principles, and for a full half century of the forming period of our history he *fought it out on that line*, a worthy progenitor of the man who to-day fills the highest office in our government—General U. S. Grant—in whose marked characteristics we but see the out-cropping of the blood of the sturdy old Matthew.

From this list of early settlers of this town, whose antecedents I have imperfectly sketched, the founders of this church were taken. They represent the names of nearly twenty Windsor families, and through their maternal ancestors and their wives they represent nearly or quite all the families who came from England with Mr. Warham and the mother church of Windsor.

I appear among you to-day a representative of the youngest of the numerous churches, a majority of whose first members received their training in this mother church, and I greet this church, an elder sister, with Christian salutations and a hearty Godspeed.

We have just celebrated our first quarter century. You, to-day, celebrate your full rounded century since your complete organization by the settlement of a pastor over you. May this be to you the beginning of centuries, and may we all, as churches, hold on our way rejoicing, till in the far-off

centuries these organized beginnings of mother and daughters shall seem to almost blend in one, in point of time, the beginning of an era of purer forms, of zealous labor, of humble piety, and of great prosperity in the Church of Christ.

On motion of Dr. Hatch, a vote of thanks to the ladies was passed for the decorations and the refreshments.

Hudson Burr, Esq., of Bloomington, Ill., spoke of the interest those who have been raised up here and are now living elsewhere still cherish in the place and people; of the value of the training which the young get in this rural community and on these rugged farms; and of the patriotism of the soldiers from Torringford in the late conflict with the southern rebellion.

Judson G. Lyman read certificates of the amounts of provisions possessed by families in this parish in April, 1779, which showed that their stores were very scanty; and he remarked that by these we might contrast their pecuniary condition and ability with our own; that perhaps they were more liberal in the support of gospel institutions than we are; and that God evidently regarded them with favor in permitting them to raise up those who have been useful to the world.

Elijah Woodward read a letter from Charles Woodward, M. D., of Middletown, and Roderick Bissell, Esq., read a letter from Rev. Frederick Marsh of Winchester.

Wilbur F. Birge recited the following poem, composed for the occasion by Mrs. Martha A. Lowrey:

One hundred years! O time, as we look back,
How long the vista seems. One hundred years,
And he, whose name we fain would honor now,
Stood on this hill, strong in his youth and hope,
A giant man in form and intellect,
And large of heart as these then wooded hills.
Great heart in practice and in fame,
Like Mercy's friend in Bunyan's Pilgrim dream,
Who with his sword, helmet, and shield, did walk
Before, and safe conduct the children weak,
And daughters faint and fearful in their hearts,
Home to the "House called Beautiful," so he
"My son," "my daughter," called each child.
Here he stood to take the vows upon him

To be God's faithful servant to this church,
In his strong love, his first and only love.
And well he kept those vows, and God did smile.
Behold how this small church kept on its way
Through the dark, bloody days of "Seventy-six,"
Through trials from within and out—hard soil—
Hard toil—and yet the living fires kept bright.
The youth were trained—I need not say how well.
The pastor's son beloved, the second Mills, his name
Is known throughout the Christian world;
His work has filled the courts of heaven with song.
And other names have gone from off these hills
Into the earth, like Noah from the ark,
And builded altars otherwhere—names, too,
"That were not born to die." We celebrate
The natal day of this church weak and small;
But there were hearts so strong, so full of faith,
Such Aarons and such Hurs for Moses' hands—
They were a host—and they did give their time
And treasures for to build the Lord a house.
One fair young dame that day did dedicate
Part of her marriage portion to the Lord—
Good English crowns—which, cast into the fire
Came out—behold, O ye who taste the wine,
A silver sacramental cup, and graven
With the initials of her name. They rest
In yonder church-yard green, their souls with God.
And now our Father, God, behold this vine;
We droop, we languish—send us showers of grace;
Drop down refreshing dews. We will arise
And build. We will remember those past days
Wherein our fathers prayed and struggled hard
Such blessings to bequeath to us, their sons.
Let us prove worthy of such sires, and strive
With all our heart, and soul, and mind, and strength,
God's spiritual temple here to raise.

And now, O sons of noblest sires,
Keep bright your home and temple fires.
Be ever valiant for the right,
Against all wrong and error fight.
You have a goodly legacy,
Your church, your schools, society;
Cherish and prize them more and more
Till you shall pass to yonder shore.

Daughters, can one do less than bid
You do the work your mothers did?
Adorned with heavenly graces three—
Faith, Hope, and loveliest Charity—
Be pure as polished corner-stones
Till you shall join the shining ones,
Children who bear the chastening rod,
Children whose parents dwell with God.

To mourn, to honor, and revere
Good Father Mills, we've gathered here.
This was his home. Ah! look around,
Tread lightly—this is hallowed ground.

A resolution was then passed, of thanks to the guests and the speakers. The congregation joined the choir in "Auld Lang Syne," and the services of the day were closed with a benediction, pronounced by Rev. Hermann L. Vaill.

HISTORICAL DISCOURSE.

I propose to speak of Torringford under the following heads —Settlement, Public Worship, Ministers, Houses of Worship, Education, and the Church.

Settlement.

The General Assembly of Connecticut, in 1686, gave the unoccupied lands in the northwestern part of the colony to the towns of Hartford and Windsor, in order to keep them from the control of Sir Edmund Andross. After the close of the contest with him, the Assembly attempted to take back these lands, but were resisted by the people of Hartford and Windsor, even to the extent of riots, and the difficulty was settled by dividing the territory in dispute between the colony and the two towns.[a] In this division, what is now Torrington fell to Windsor, and what is now New Hartford fell to Hartford. New Hartford began to be settled in 1733, the settlers coming from Hartford; the ecclesiastical society was incorporated in May, 1737; the town was incorporated in 1738, and the church was organized the same year. There were then about thirty families in the town.[b] Torrington was named by the Assembly in 1732; the survey was completed in 1734; the first family came in 1737; in 1739 there were nine families and twenty-five settlers; the town was incorporated in 1740; and the church was organized in 1741. The settlers on the west side of the town came from Windsor and Durham; the settlers on the east side of the town came

[a] Judge Church's Address in Litchfield County Centennial Celebration, pp. 27, 28.

[b] State library, Ecclesiastical, Vol. VI.

from Windsor.[c] It is probable that the east side began to be settled about 1740.[d] At that time this region was heavily timbered, and had the character and exposures of a frontier. Bears were not unknown, wolves were very troublesome,[e] and there were a few Indians, against whom and the French, protection was provided by fortified buildings, to which the settlers resorted in case of alarm.[f]

Public Worship.

In those days there was a large pine swamp in what is now Wolcottville, and it was very difficult for the people on the east side of this swamp to attend worship at Torrington

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[c] State library, Ecclesiastical, Vol. VIII. Hollister, Vol. II., p. 21. Rev. Alexander Gillett's sketch of Torrington, in manuscript, in reply to a circular from Dr. Benjamin Trumbull, in Yale college library; also a reply to the same from New Hartford. The proprietors of Windsor divided the Torrington land among themselves according to the list of each on the Windsor grand list, by three divisions voted in 1733, 1737 and 1742. The last division was not completed till 1752. The rate of division for the first and second divisions was an acre for a pound on the list; the rate for the third division was less than an acre.

[d] Zebulon Curtis and his wife Eunice *Cole* moved from Kensington to Torringford in Jan., 1743; he was made selectman that year, and his son Job Curtis was born July 5, 1745.

[e] In Dec., 1745, the town of Torrington voted a reward of twenty shillings for killing a wolf; and in 1752 they asked of the General Assembly relief concerning wolves. It may be added that it was estimated that five hundred sheep were killed by wolves in the town of Canaan in 1764. The next year, Sept. 23, thirty men surrounded a swamp in that town, and sent in men to start up the prey, and five full grown wolves were killed and piled in one heap. Hartford Courant for 1765. Caleb Watson, born in 1753, is said to have killed a large bear in what is now Bakerville with no weapon but a sled stake. Genealogy of the Watson Family, p. 19.

[f] In Oct., 1744, the town of Torrington voted thirty-five pounds, six shillings and six pence as one-half the cost of building a fort. This fort, built of chestnut logs split and set in the ground, was several rods square, and stood near the first church. In New Hartford, the pastor's house and the deacon's, and some others, were fortified by palisades. One of these buildings, erected and fortified in Bakerville by Cyprian Watson, has been moved, and now stands on the premises of Dea. William Watson and is used as a barn. Genealogy of the Watson Family, p. 12. There were eight or ten families of Indians in New Hartford when the settlement began.

church, which was several miles from them in the southwest part of the town.[a] It was very soon felt desirable that the eastern settlers should have worship where they could be accommodated. By vote of the town, the pastor, Rev. Nathaniel Roberts,[b] preached on the east side of the swamp six Sabbaths in 1754, six Sabbaths in 1755, and in 1756 "in proportion to their list." In September, 1756, the town voted, that "the people living upon the east side" have the privilege of hiring some orthodox minister to preach the gospel among them four months in a year; and that they be released from supporting Mr. Roberts during that time.

In May, 1757, eighteen men and one woman living in the eastern part of the town, presented a petition to the Assembly[c] in which they say, that they are from five to seven miles

[a] In the division of land, one square mile, embracing this swamp, which was infested by wild beasts and traversed at first only by hunters, was reserved and distributed among the settlers in lots of from one to eight rods wide and one-half mile long, on account of the value of the timber for building purposes. The soil in the valley was regarded as poor. The establishment of a mill, the clearing up of the swamp, the introduction of manufactures, and the building of the Naugatuck railroad, have so increased the importance of Wolcottville that it now pays about five-eighths of all the taxes gathered in the town. There are four churches in the village. The Congregational church was organized July 11, 1832, and has (1869) 161 members, a parsonage worth $3,000, and a house of worship built of stone, costing $32,500, and dedicated Sept. 30, 1868. The Methodist church has (1869) 121 members, a parsonage worth $2.000, and a church built of brick and valued at $28,000. Trinity, Episcopal church, was organized in 1843, and has (1869) 80 members. There is also a Catholic church. All these churches and a large part of all the inhabitants of Wolcottville are within the original limits of Torringford ecclesiastical society.

[b] Dr. McEwen's Discourse in Proceedings of North and South Consociations, &c., p. 79.

[c] This petition, and the others spoken of in this section, may be found in the State library, in the volumes of original papers relating to ecclesiastical affairs; most of them in Vol. XII. The nineteen names above referred to stand in the following order:

Abraham Dibell,	Nehemiah Gaylord,	Jane Lumis,
Jonathan Kelsey,	David Birge,	Benjamin Bissell,
Jonathan Gillet,	Ebenezer Winchell,	John Birge,
Joshua Austin,	Charles Mather,	Samuel Dorwin,
Shubael Griswold,	Aaron Yale,	Thomas Dibell,
Benjamin Matthews,	John Burr,	Ephraim Dorwin.
Nathan Kelsey,		

from the place of worship, and are obliged to attend church, some in New Hartford and some in Harwinton; "that our number is so increased, being about twenty families, we think it our duty, (as it will be much for our ease,) to have preaching among ourselves. We therefore pray your honors would grant us the liberty to have preaching among ourselves such part of the year as we may be able." They also pray to be exempt from supporting worship at Torrington church, "since we cannot take the benefit thereof, and especially since the burden of supporting the present ministry will be easy without our help." This petition was granted.

At the first recorded meeting of the inhabitants of the east side of Torrington, held Oct. 27, 1757, a committee was appointed to hire a minister, and it was voted to raise ten pounds to meet the expenses to be incurred. In April, 1759, the town voted their willingness that four tiers and a half of the lots in the eastern part of the town should be set off for a society, and in May, 1759, the people asked the General Assembly to incorporate a society to embrace four and a half tiers in Torrington and the western tier of lots in New Hartford; or, if that may not be granted, that the people on said western tier may be exempt from supporting in New Hartford, that they may support in Torringford. They asked this "although at present," say they, "we are scarcely able to settle a minister or support the gospel, as we should be glad to do; yet since our circumstances are very singular, and it would be much for the encouragement of settling and improving the land among us, and so of increasing our ability to the above said purpose, if we were made a distinct society." This petition was denied in both houses.

In Oct., 1759, they presented a petition signed by twenty men, in which they state that there were then in East Torrington twenty-two families and one hundred and sixty-six persons; that they were of small estate, and that their children were not large enough to afford much help, and they

ask that they may be exempt from "public charges"[d] in order that they may maintain worship among themselves. This petition was denied by both houses. In May, 1760, nineteen men of East Torrington petitioned to be exempt from paying public taxes, that they may be able to support the gospel among them, since they can not do both. The petition covers two foolscap pages and is urgent and eloquent. They plead that if they go abroad to attend public worship, they have to start so early, and do so much work in order to it, that it does not comport with the right keeping of the day. They speak of "being but twenty-one families, and most of us but new beginners on new rough farms." They mention the expense "for making public highways fit for travel," and the "great cost we are and must be at for schooling our children—we being blessed with large families of small children."[e] They plead for their young and numerous children who can not be taken out of the place to meeting, and for the aged people, "who think it hard to be denied the means of grace now in the last stages of their lives." This petition was granted during the pleasure of the Assembly.

In Dec., 1761, the town of New Hartford "voted our consent, or to manifest our minds that we are willing, to have four miles of the south end of the west tier of lots in New Hartford annexed, or set off, to the east part or society of Torrington, to pay their ministerial charge there."

In May, 1762, the Assembly were petitioned to incorporate the proposed society. The lower house granted the petition, but the upper house refused it; a committee of conference was appointed by the two houses, but the upper house would not yield, and the petition was denied. They petitioned again in October, (1762 probably,) that the proposed society be in-

[d] The phrases "public charges," "public taxes," "country rates," meant taxes for the support of the colony in distinction from taxes for the expenses of the town or of the ecclesiastical society, and answered substantially to our present State tax.

[e] It will be noticed that, as appears in the petition of Oct., 1759, twenty-two families embraced one hundred and sixty-six persons, or an average of nearly eight for each family. Families now average about five persons each.

corporated, and that the New Hartford part be exempt from country rates, and from ministerial and school charges in New Hartford, in order that the proposed society may build a house of worship and settle a minister. This petition failed. In Dec., 1762, they voted to petition again, and it appears that that effort also was unsuccessful; for in Sept., 1763, they voted to renew their petition for incorporation. This petition was granted, and the society was incorporated in October, 1763.

The act of incorporation is as follows:

"Upon the memorial of the inhabitants of the east part of the township of Torrington, in the county of Litchfield, praying to be made a distinct ecclesiastical society, with all the powers and privileges of other societies in this colony; and also that the west tier of lots in the township of New Hartford, beginning at the south bounds of said New Hartford, and to extend north four miles, be annexed to said society; and also that the said inhabitants now living, or that shall hereafter live, on said west tier, be exempted from paying country rates, &c., as per memorial on file—

Resolved by this Assembly, That the inhabitants living on the east part of the township of said Torrington, viz: to begin at the east bounds of said Torrington, and to extend west four tier and a half of lots; and also that the west tier of lots in the township of New Hartford, from the south boundary of said New Hartford, to extend north four miles, be, and they are hereby made and constituted, one distinct ecclesiastical society, with all the privileges and powers that other ecclesiastical societies in this colony are vested with, and shall be known and called by the name of Torringford; and also that the inhabitants now living, or that shall hereafter live, on said west tier of lots in said New Hartford, shall be exempted from paying colony taxes during the pleasure of this Assembly."[f]

It may be noted here, that in May, 1786, the Assembly on petition added one-half of the second tier of lots in New

[f] This act was passed at New Haven, and may be found in the office of the Secretary of State, at Hartford.

Hartford.[g] As thus constituted, the Torrington side of the society is about two and one-quarter miles wide and six miles long, and the New Hartford side one and one-eighth miles wide and four miles long, the whole embracing about seventeen square miles.

The foregoing statements show that the people valued the public worship of God, and made persevering endeavors to secure and maintain it.

Ministers.

As we have seen, Rev. Nathaniel Roberts preached here several Sabbaths in each of the years 1754, 1755 and 1756; and it is probable that preaching was maintained with all practicable regularity from that time until the settlement of a pastor; but the preachers were, in some cases, young men whose stay was short, and whose names do not appear on the records.

In March, 1761, the inhabitants voted to raise means to pay "Mr. Heaton" for preaching. This was probably Rev. Stephen Heaton, then residing in Goshen, where he had been pastor from Nov., 1740 to May, 1753, and where he remained until his death in 1788. In March, 1763, they voted to employ "Mr. Gould." This was, perhaps, Rev. Ebenezer Gould, pastor at Middlefield from 1747 to 1756. In September, 1764, they voted to continue to employ "Mr. Ebenezer Davenport." In June, 1765, they gave him a probationary call, and in July following, a call to settle, which he declined. In May, 1766, they made further attempts to secure his services, and in August, 1766, renewed their call, offering him a larger settlement and salary. He did not accept their proposals. In 1767, he was settled over the first church in Greenwich, where, after a pastorate of six years, he died in 1773. In March, 1768, they voted to apply to the Association of the county[a] to grant them some preaching for the year. In September, 1768, they voted to apply to "Mr. Jud-

[g] State library. Ecclesiastical, Vol. XV.

[a] There was only one Association in the county from 1752 until 1791.

son" and "Mr. Treadway" as candidates, but it does not appear that either of these men preached here.

The next candidate on the records was Mr. Mills. Samuel John Mills, whose father, John Mills, came from Windsor, was born in Kent, May 16, 1743,[b] was graduated at Yale college in 1764, studied theology with his pastor, Rev. Joel Bordwell, and was licensed by the Association of Litchfield county, at Kent, February 7, 1766. He was examined by the Association September 20, 1768, and commended as a suitable person to be settled over the church in Torringford, and probably began to preach here about that time. In February, 1769, the people gave him a probationary call, and in March, a call to settle. They offered him a settlement of two hundred pounds, to be paid in three years in annual installments, a salary of fifty-five pounds, to be increased five pounds yearly until it reached seventy pounds, to be paid one-half in money and the other half in wheat, rye, and Indian corn at the market price, and his fire-wood. Mr. Mills having been examined by the Association, accepted the call, and the society appointed Lieut. Shubael Griswold, Elijah Gaylord, Jabez Gillett, and John Strong "tavern-keepers for the ordination." The Consociation of Litchfield county met at the house of Mr. Nehemiah Gaylord on Tuesday, June 27, and examined the candidate, and on Wednesday, June 28, 1769, he was ordained to the work of the pastorate among this people.[c]

The salary continued without change until Mr. Mills asked a colleague in 1821, except that in 1780 and 1781, when considerable dissatisfaction prevailed, it was fifty pounds, and in 1796 he had twenty-three pounds additional, on account of the high prices of provisions. His allowance for fuel ranged from forty to fifty cords of good wood yearly, to be

[b] His mother, Jane *Lewis* Mills, came from Stratford. She married Rev. Philemon Robbins, of Branford, Oct. 21, 1778, and died July 30, 1798, aged 86.

[c] There were present eleven ministers and thirteen delegates. Rev. Jonathan Lee was Moderator, and Rev. Daniel Farrand was Scribe. The examination was unanimously sustained, and the services of the ordina-

delivered at his door, at prices ranging from eighty-three cents to one dollar and fifty cents a cord, until December, 1817, when it was voted to purchase a stove for him; after which he was supplied with from twenty to twenty-five cords of wood. In June, 1821, when making arrangements for a colleague, the society voted Mr. Mills $200, to be paid him at one time, or in eight annual payments of $25; or $25 yearly during his life, as he might prefer.

He died May 11, 1833, aged 90, having outlived all his college classmates, and having accomplished a pastorate of sixty-four years—the longest term of ministerial service ever attained in Litchfield county. In person, he was tall and strongly built. His bearing was dignified, and on horseback his appearance was commanding. His eyes were large and expressive, and his voice was rich and full. His prominent natural traits were a childlike simplicity, drollness, impulsiveness, tenderness, and a large-hearted benevolence. He was sound in the doctrines and devoted to his flock. As a speaker, he was at times memorably eloquent, and swayed

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tion, which took place in the church, then in an unfinished state, were assigned as follows: The first prayer, Rev. Sylvanus Osborn,[1] of Warren; the sermon, Rev. Joel Bordwell, of Kent[2]; to be pro-locutor, Rev. Daniel Farrand,[3] of Canaan; the ordaining prayer, Rev. Abel Newell,[4] of Goshen; the charge to the pastor, Rev. Jonathan Lee,[5] of Salisbury; the right hand of fellowship, Rev. Hezekiah Gold,[6] of Cornwall; the concluding prayer, Rev. Judah Champion,[7] of Litchfield.

This is the first mention of Torringford on the records of the Consociation. The churches in the county were embraced in one Consociation from July 7, 1752 until September, 1791, when, by an amicable separation, the North and South Consociations were organized.

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[1] Sprague, I., 690.

[2] Sprague, I, 672.

[3] Sprague, I., 490; Dr. McEwen's Discourse in Proceedings of North and South Consociations, &c., pp. 88—90.

[4] Rev. Abel Newell was born in Farmington, Conn., in 1730; was graduated at Yale college in 1751; was pastor in Goshen, August 26, 1755—January 30, 1781; died in 1813, aged 83. Allen; Goshen Church Manual.

[5] Sprague, II., 288.

[6] Rev. Hezekiah Gold, son of Rev. Hezekiah Gold, of Stratford, was born in Stratford; was graduated at Yale college in 1751; was licensed by Fairfield East Association May 16, 1753; was pastor at Cornwall, August 27, 1755—March 6, 1786; died May 31, 1790, aged 59. Allen.

[7] Sprague, I., 512; McEwen's Discourse in Proceedings, &c., p. 71.

his hearers powerfully by the wit or the pathos of his discourse. He had a glowing interest in the evangelizing enterprises which sprung up about the opening of the present century, and was one of the pioneers in the missionary work in Vermont. He enjoyed the confidence and respect of his brethren, and was one of the editors of the Connecticut Evangelical Magazine.[d] "Father Mills of Torringford!" his name confers honor on the place where he served so long and so faithfully in the gospel; and a grateful people may well celebrate the centennial of his settlement.

The colleague of Mr. Mills, Rev. Epaphras Goodman, was born in West Hartford, January 22, 1790; was graduated at Dartmouth college in 1816; studied theology with his pastor, Rev. Nathan Perkins, D.D.,[e] and also in Yale theological seminary; was licensed by Hartford North Association June 6, 1820; went south as a home missionary, and was ordained as an evangelist January 3, 1821, in the Circular church in Charleston. He was installed here March 6, 1822,[f] and was dismissed January 12, 1836. He was in-

[d] He published a sermon preached at Litchfield, at a meeting of signers, in 1775; and two sermons on the religious sentiments of Christ, in a volume entitled, "Sermons Collected," in 1797.

[e] Sprague, II., 1.

[f] At the settlement of Mr. Goodman and his successors, the order of services was as follows:

At Mr. Goodman's installation: Introductory services, by Rev. Jeremiah Hallock; sermon by Rev. Nathan Perkins, D.D.; installing prayer by Rev. Alexander Gillett; charge to the pastor by Rev. Samuel J. Mills; right hand of fellowship by Rev. Cyrus Yale; charge to the people by Rev. Charles Prentice.

At Mr. Vaill's installation: Introductory services by Rev. Frederick Marsh; sermon by Rev. William W. Andrews; installing prayer by Rev. James Beach; charge to the pastor by Rev. Jairus Burt; right hand by Rev. Stephen Hubbell; address to the people by Rev. Grant Powers; concluding prayer by Rev. Willis Lord.

At Mr. Emerson's installation: Introductory services by Rev. William W. Andrews; sermon by Rev. Adam Reid; installing prayer by Rev. James Beach; charge to the pastor by Rev. John Woodbridge, D.D.; right hand by Rev. Samuel Day; address to the people by Rev. Cyrus Yale.

At Mr. Moore's ordination: Introductory services by Rev. James H.

stalled over the first church in Dracut, Mass., June 15, 1836 and was dismissed June 7, 1838. He is remembered there as an earnest, faithful, and beloved pastor. For the next year, he resided at Andover, Mass., and was employed as an agent of the American Protestant Society. In 1840, he went to Cincinnati, bought the "Watchman of the Valley," and published and edited it until 1850. About 1847, he assisted in forming the first Congregational Association in southwestern Ohio. Very soon after, he assisted in forming the "Western Reform Book and Tract Society." In 1851, he went to Chicago, and for one year had the editorial charge of the "Christian Era," and during most of that year, supplied the pulpit of the first Congregational church. For the next two or three years, he was the western Secretary of the American Missionary Association, and disbursed its home missionary funds. He subsequently edited, for a short time, the "Free West," a weekly anti-slavery paper, published in that city. He died at Chicago, June 12, 1862, aged 72.

During his pastorate here, he did much to raise the standard

Dill; sermon by Rev. Walter Clarke; ordaining prayer by Rev. James Beach; charge to the pastor by Rev. Charles Bentley; right hand by Rev. Samuel T. Seelye; address to the people by Rev. Joseph Eldridge.

At Mr. Fenn's ordination: Introductory services by Rev. Luther H. Barber; sermon by Rev. Ephraim Lyman; ordaining prayer by Rev. Leonard E. Lathrop, D.D.; charge to the pastor by Rev. Franklin A. Spencer; right hand by Rev. Lavalette Perrin; address to the people by Rev. William H. Moore.

At Mr. Newman's ordination: Introductory by Rev. Robert D. Gardner; sermon by Rev. Franklin A. Spencer; ordaining prayer by Rev. Hermann L. Vaill; charge to the pastor by Rev. William B. Clarke; right hand by Rev. Luther H. Barber; address to the people by Rev. Joseph Eldridge, D.D.

At Mr. Noble's installation: Introductory by Rev. Henry M. Grant; sermon by Rev. Joseph Eldridge, D.D.; installing prayer by Rev. D. D. T. McLaughlin; charge to the pastor by Rev. Edwin Hall, Jr.; right hand by Rev. William T. Doubleday; address to the people by Rev. Stephen Fenn.

At Mr. Gaylord's ordination: Introductory by Rev. William T. Doubleday; sermon by Rev. Joel Grant; ordaining prayer by Rev. Joseph Eldridge, D.D.; charge by Rev. George B. Newcomb; right hand by Rev. Stephen Fenn.

of education, was forward in the reformatory movements of the day, coöperated effectively with his ministerial brethren for the prosperity of religion in the county, and had the satisfaction of seeing large numbers added to this church. He never lost his interest in this people, and his visits were always welcome and wholesome; and, as I knew him in connection with these occasional returns, he was a man eminently unselfish, meek, and well ripened in character for a better world.

The other ministers of this church are all living, and their names and periods of service may be stated as follows:

Rev. Hermann L. Vaill was installed July 5, 1837 and dismissed September 29, 1839.

Rev. Brown Emerson was installed July 21, 1841 and dismissed September 24, 1844.

Rev. John D. Baldwin supplied for a short period, and received a call February 28, 1846, which he declined.

Rev. William H. Moore was ordained as pastor September 30, 1846 and dismissed September 26, 1854.

Rev. Stephen Fenn was ordained as pastor November 16, 1854 and dismissed September 4, 1857.

Rev. Charles Newman was ordained as pastor May 18, 1858 and dismissed October 28, 1862.

Rev. Spencer O. Dyer ministered one year from November, 1862 to November, 1863.

Rev. Franklin Noble was installed June 7, 1865 and dismissed November 30, 1866.

Rev. Joseph F. Gaylord ministered for two years, from January, 1867 to January, 1869. He was a licentiate when he began his labors here, but was ordained to the work of the ministry, without pastoral charge, Nov. 7, 1867.[g]

[g] Mr. Dana Mills Walcott, son of Jonathan and Henrietta *Mills* Walcott, and great-grandson of Father Mills, was engaged Oct. 17, 1869, to supply the pulpit for one year. He was born at Natick, Mass., July 9, 1840; was in the senior class at Williams college in 1866; studied theology in the Hartford seminary in 1867; and was licensed Sept. 7, 1869, in Massachusetts, by Middlesex Union Association.

Houses of Worship.

For nearly fourteen years, the settlers worshiped in some private dwelling. In March, 1763, it was voted, "that Nehemiah Gaylord shall have twelve pence a Sabbath for the use of his house to meet in."[a] In Dec., 1763, they voted to make some preparations for building a sanctuary; and to raise thirty pounds, to be paid in boards and shingles, within a year, for this purpose. In Dec., 1764, they voted that the house be forty-eight feet by thirty-eight, and appointed a committee to pitch a stake for a location which would accommodate the whole society.[b] In June, 1766, they voted to proceed to build a place for worship. In April, 1768, they agreed to raise the house as they could conveniently. In Sept., 1768, they voted that the annual meeting of the society be held in the church. In Oct., 1768, they presented a petition to the General Assembly, showing that the territory of the society embraces about ten thousand acres of land, of which about seven thousand belongs to non-residents; that they have erected a church, which is covered, has doors, a floor, convenient benches, and glass windows for the lower story; that they wish to settle a minister as soon as they can; and that the list of the present inhabitants is only two thousand and eight hundred pounds, and they pray that the Assembly would grant a tax of three pence an acre for three years on all the land in the society,—to purchase a settlement for the first settling minister, and, if any surplus remain, toward completing the church. A tax of two pence an acre for three years was granted. The parish then contained forty-eight families and about three hundred and fifty persons. This house stood on the highway on the west side of the road nearly opposite

[a] This house stands on the west side of the street, the first one south of the site of the first church, and bears on the latch of the front door the initials "N. G." and the date "1761."

[b] It is related, that while the question where the stake should be pitched for the location of the church was pending, one of the brethren, at a prayer meeting, referring to the subject in his prayer said, "O Lord, Thou knowest I think it ought to be put in Jabez Gillett's turnip patch."

the house now occupied by Mr. Lucius Burr, and the outlines of the foundation can still be seen.

In Dec., 1773, they voted Jabez Gillett ten shillings for the ensuing year for sweeping the church and keeping it locked. In Dec., 1783, a committee was appointed to consider and decide whether the church stands in the right place; and, if it does not, to pitch a stake where it ought to stand. At the same meeting, it was voted to raise means to "procure materials to do off the inside of the meeting house." In April, 1784, the society's committee were instructed not to call out the committee concerning the location of the house until further notice; and in Dec., 1784, they rescinded the vote about doing off the inside, and appointed another committee to see where the house should stand.[c] In Jan., 1785, a tax was laid, payable by the first of June, to finish the house. In July, 1785, the committee of the society were directed to "proceed to finish the joiner work, the inside of the meeting house, and shingle the roof, and, if there be money voted sufficient, plaster the inside." In Sept., 1785, it was voted not to plaster that fall; and also, "that the meeting house committee provide materials for plastering the meeting house, to be ready against next spring, if there be money voted sufficient." In August, 1787, they "voted to have the meeting house plastered, by the great, or job, take it as it now stands, and plaster it off complete by the first day of November next;—to be set up at vendue and struck off to him that shall bid the lowest." In March, 1788, a committee was appointed to settle with David Soper for plastering the church. In Dec., 1788, a seating committee was appointed, and this appointment was made annually while they continued to worship in that house. In Dec., 1790, a committee was appointed to settle the matter respecting the plastering of the church. The house was painted in 1794. It had neither bell nor steeple.

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[c] At the time the church was erected, there was no road through the north part of the parish; what is now Greenwood street was a heavy forest, and it was not supposed that that section would ever bear an important part of the expense of supporting the gospel. It was the settlement of that region and the thrift of the settlers that occasioned the agitation as to where the church ought to stand.

In Oct., 1799, they voted sixty dollars to under-pin the house, "provided that subscriptions can be procured sufficient to finish the under-pinning and step-stones." In Dec., 1817, a two and a half cent tax was laid to raise about three hundred and fifty dollars, to repair and paint the church. In Dec., 1818, it was voted that the committee supply the stove with wood the ensuing year at the expense of the society; and this probably marks the time when they began to warm the church. In Dec., 1820, it was voted to shingle the house the next season. In Dec., 1826, the committee of the society were directed to inquire into the conduct of young people who cut and damage the pews, and to prosecute for such offenses. In Dec., 1828, liberty was given to alter the front gallery for the singers. In Dec., 1835, the thanks of the society were voted unanimously to Uriel Tuttle for the use of his organ for the time past.[d] Thanks were also voted "to Charles B. Smith and Frederick Phelps, for their services—playing on the organ previous to this time, and for their future services for the same."

Dec. 14, 1835, the society voted to build a new house of worship, and appointed a committee to locate it. The committee reported, Dec. 21, that they could not agree on a location, and were discharged; the vote to build was rescinded; and it was voted to repair the old house, and a committee was appointed to consider the subject and report. In Jan., 1836, this committee reported that the old house could be moved, repaired, steepled, and done off in modern style, for $1,500. The report was laid on the table. Jan. 28, 1836, a committee was appointed to say where the house—old or new—should stand. They selected a spot north of the barn of Griswold Woodward, Esq., which was not accepted by the society. Another committee, appointed in March, 1836, reported the same month that they could not agree on a location. Another committee, appointed in Dec., 1836, located it in what is now the parsonage garden. This spot was rejected. In April, 1837, it was decided to build on a spot, offered for that purpose, by

[d] Gen. Uriel Tuttle placed the organ in the church about 1831.

Col. Thaddeus Griswold. The house was built in 1838 and the early part of 1839, and the society voted that it be used for public worship after the third Sunday in May.[e] In June, 1839, the committee were directed to sell the old house, and it was soon after taken down. In March, 1844, the tower of the present house was blown down and much damage was done; but another tower was erected the same year.

It required an effort of twenty-five years, with the aid of the General Assembly, to erect and complete the first house of worship. That house was in use seventy-one years. It required an effort of three and a half years to locate and finish the present house, which has now been in use thirty years.

Education.

In 1752, the proprietors of Torrington voted to sequester two hundred and twenty acres, not far from the center of the town, for nine hundred and ninety-nine years for the use of schooling; and the same year provision was made in town meeting for collecting the school money, "on the other side of the swamp," and laying it out there for a school. In Dec., 1761, the east side people voted to raise "a penny half-penny upon the pound upon the present list for to hire schooling;" and this is their first recorded action on education. In Dec., 1762, they voted that the north end of the society shall have schooling a fortnight for their money. After the formation of an ecclesiastical society, school matters were managed by it for nearly a generation, and until a school society was organized. In Nov., 1764, the ecclesiastical society voted to have two months of schooling that winter. In Dec., 1771, they voted to have two school districts, to be separated by the "Long Crossway;" and to have a winter and summer school. In Oct., 1772, it was voted to have three districts, north, middle, and east hollow; and that the children that go to a man's school shall not go to a woman's school. In Dec., 1774, they voted to build a school-house in the middle district, near Capt. Bissell's house, or horse house, and appointed "Capt. Strong,

[e] The new church cost, including foundation and bell, about $2,500.

Capt. Bissell, Lieut. Griswold and Sargeant Eben Winchell," to build it. In Dec., 1777, four school districts were defined; middle, north, east, and west.

In 1787, Daniel Grant, of Windsor, died and left a legacy of $1,500, the interest of which was to be expended for schooling in Torrington. The Torrington side of Torringford shares in the avails of this legacy, as well as in the benefits of the school land set apart in 1752. In May, 1790, a committee was appointed to receive the school money from the State treasury and distribute it. This is the first mention of any State money for education. The last action of the ecclesiastical society in regard to schools was in Oct., 1794. The first recorded meeting of Torringford school society was held in Oct., 1795. Wolcottville became a school district as early as 1821, and a public school began to be kept in Burrville about 1852.

Select schools have often been held, and Mr. Goodman taught in this way with great advantage to the community. The academy in which he taught was erected in 1823, and stood a few rods north of the old church on the other side of the street. After being unoccupied for several years, it was moved and rebuilt in 1849, as an academy and conference house, and stands opposite the church. The intelligence of the people, and their appreciation of education may be shown not only by the fact that they have furnished a large number of competent teachers,[a] male and female, of public and private schools, but also by the number of those who have obtained a liberal education, or engaged in professional pursuits. Torringford has raised up, in addition to several successful business men, twelve college graduates, five lawyers, ten ministers, eight wives of ministers, and twenty-five physicians; and some of these educated men have not only been eminent in their own profession, but have filled prominent civil, political, and judicial stations.

[a] At the time Mr. Nathaniel Gaylord kept what was termed a grammar school, for a number of successive winters, about 1806–1808, school keeping became a passion, and often over twenty went out to teach in this and adjoining towns; and Torringford school-masters enjoyed a high reputation as teachers in all that section. Dr. Charles Woodward's letter.

The Church.

As we have already seen, public worship began here in 1754, the ecclesiastical society was formed in 1763, and a pastor was settled in 1769; but after carefully examining the records of the town, of the ecclesiastical society, of the Association, and of the Consociation, the petitions to the General Assembly, the newspapers of that period, and various other sources of information, I have not found a word by which to determine when the church was formed.[a] It is certainly remarkable that the records of the ecclesiastical society make no mention of the church for more than seventy years, nor until 1837.

We know, however, that there was a church here in 1768; for the records of the Association of the county of Litchfield, under date of Sept. 20, 1768, contain the following entry: "Mr. Samuel John Mills offered himself to examination in order to his being approved of for ordination in the work of the gospel ministry over the church and people in Torringford; was examined and approved, and recommended to them as a meet person qualified to settle with them in that work." President Stiles, in his journal, enumerates Torringford among the parishes which were vacant in 1768, and says that a church was gathered there about 1760–1762; and this is the nearest approach we are able to make to the date of its formation. It is plain, then, that the church had been in existence several years when the first pastor was settled.

The house of Mr. Mills was burned in Dec., 1823; and all his library and papers, including the records of the church, were destroyed. He was then past eighty years of age, and already so broken in mind that it was impossible for him to reproduce the history of the church, and of his ministry.[b]

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[a] Jonathan Kelsey, who was a leading man among the early settlers, is called "deacon" in the records of the meeting of the inhabitants of the east side of Torrington, held Oct. 27, 1757; but this does not show that a church had already been formed there.

[b] *The origin of the Sunday school.* The Sabbath school was organized at the house of Mr. Mills sometime in the summer of 1816. The children

It is a matter of regret that Mr. Goodman left no records of his pastorate. The records begin with the ministry of Mr. Vaill, in 1837. He made commendable efforts to gather up items of interest, to enroll the members then living, and to secure the proper keeping of records in the future. The records of the church cover only the last thirty-two years, but let us advert—with some freedom in selecting—to things worthy of note, gathered from nearly the whole period of its history.

It is probable that when the church was formed, the parish contained about thirty families, and a population of about two hundred and twenty-five. These families were so anxious to have religious privileges, and were so limited in property, that, as we have seen, the General Assembly released them from paying taxes to the treasury of the colony in order to encourage them to support the institutions of the gospel, and allowed them to collect more than two-thirds of the money for a settlement for the first pastor from the non-resident proprietors of the land in the parish.

The society has never been large nor very strong. It has never received home missionary aid, and is probably, on the whole, about as well able to support the gospel as it has ever been. The yearly compensation of Mr. Mills was about $300. The salary has been raised several times, and was in 1822, $500; in 1837, $550; in 1846, $600; in 1854, $700; in 1865,

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of the parish were invited to go to his house at the close of the morning service, and a large number went. After we were arranged in order by Mrs. Jeremiah Mills, we were addressed by Father Mills in a very affectionate manner, as the children of his parish. Some of the smaller children were to receive a penny for learning a certain number of verses of Scripture, or of hymns. Soon after the first tracts, from the Tract Society, were ordered and read, and a page of tract-reading was given for each verse recited. Father Mills took a very deep interest in the school, and often addressed the children in it. Letter of Mr. Lucius Bradley, who was a child in the school at the time of its organization.

The school has been well conducted; has a well selected library; and has contributed much to the religious culture of the community. For several seasons a branch school has been held at Burrville. The enrollment in the two schools, in 1869, amounted to 140.

$800; and in 1866, $900. In 1844, the society purchased, for a parsonage, the house built for Mr. Mills,[c] and the use of that is counted $100 in the salary.

The annual expenses of the society were met, aside from the avails of a small fund, by a tax until 1839; from 1839 to 1845, they were met by a tax and the renting of the slips; and since 1845, they have been met by the renting of the slips, supplemented by subscriptions when necessary. It has been the custom of the people to make offerings for the support and comfort of the minister in addition to the stipulated salary, and these have proved considerable in value, and have been welcomed as tokens of the good will of the donors.

Until the adoption of the new constitution of the state in 1818, every tax-payer was legally bound to support the ecclesiastical society within whose bounds he lived, unless by certificate he declared himself of another religious persuasion. The records show that dissenters living within this parish were, in general, fairly treated. Thus in December, 1777, fourteen persons, and in December, 1778, nineteen persons, were discharged from paying rates to Mr. Mills for the ensuing year. In 1781, the society voted to release any who certify the clerk "That they think it not their duty to hire and pay Mr. Mills for preaching the present year;" and a similar vote was passed for the next year. These persons, numbering probably nearly one-third of the society, were disturbed, it is said, by the hearty Calvinism of their pastor, and the action of the society was designed to afford them relief, and to prevent them from withdrawing by certificate. But the remedy proved insufficient, and the records give the names of thirty persons who, between November, 1788 and the adoption of the new constitution in 1818, left the society, at the rate of one a year, and declared themselves of some other religious belief. Of these, one professed himself a strict Congregationalist; three, Methodists; nine, Episcopalians; and seventeen, Baptists.

Under our present constitution, no tax-payer is legally bound to support religion unless he joins some religious society; and

[c] This house was built by the people at an expense of about $1,200, and given to Mr. Mills.

every member of such a society is legally released from supporting it by simply certifying his withdrawal from it. In this way, in the first nine years, 1818–1827, twenty-eight persons withdrew from this ecclesiastical society, or an average of three each year. The present mode of supporting religion takes little account of the territorial limits of an ecclesiastical society, and makes every thing depend on the voluntary action of the people. It conduces to peace, and under it the gospel has been as well sustained and as prosperous, as under the former method.

This church was planted in the midst of dying people. Sixty deaths had occurred in Torringford before 1777. In December, 1788, the committee of the ecclesiastical society were authorized to take a lease of the burying-ground from Captain Gaylord, and to get it well fenced the next spring, "if that were not done by the people by spells." In 1812, the society voted that the burying-ground be enlarged by buying land on the east and west sides of it. In the period of seventy-five years, from April, 1777 to 1851 included, six hundred and fifty-two persons died, or an average of nine a year, and the ages of four hundred and three of these are recorded. Only one person reached one hundred years, twelve lived ninety years or more, and one hundred and twenty-six —or one-third of the whole—lived seventy years or more. The average age was forty-two years, which shows that this is a healthy locality.[d] In December, 1828, Levi Freeman Johnson was appointed to bury the dead. He has held that office ever since—now more than forty years—and has performed its duties with fidelity and acceptance.

The church has been much affected by migration, and has lost in this way many more members than it has gained. In the last twenty-two years, 1847–1868, it received by letter forty-seven and dismissed by letter one hundred and two—losing at the rate of five in two years. It is probable that,

[d] The deaths in the six years of greatest mortality were as follows: 1801, 16; 1813, 19; 1826, 18; 1828, 18; 1834, 21; 1851, 16. The spotted fever prevailed in 1813, and nearly three-fourths of the deaths were of persons in the vigor of life. The deaths in the five years of least mortality were—1783, 3; 1787, 3; 1836, 2; 1844, 2; 1845, 2.

from the first, it has lost by this process fully two hundred members more than it has received by letter. The extent of this migration is illustrated by the fact that the death-roll of the parish for 1777–1851 contains ninety family names, which in 1853 were no longer found in the church or congregation.[e] It is a satisfaction to know that many of these dismissed church members, and many of their descendants, have been useful Christians in other communities.

This church has enjoyed many visitations of divine mercy. We can name fourteen years of such fruitfulness as marks the reviving of religion. Aged members living in 1850, said that there was a refreshing about 1773, a work of power about 1782, and another refreshing in 1793. The revival of 1799 was probably the most remarkable in the history of this community. There was a refreshing in 1806, and there were revivals in 1816, 1821,[f] 1827 and 1831. There were added by profession, in 1834, twenty-nine; in 1842, twenty-seven; in 1849, sixteen; in 1858, twenty-nine; and in 1867, nineteen. By these seasons, God has replenished the numbers wasted by death and migration, cheered the faith, and strengthened the hands of his people.

There is nothing to show how many members the church had at any time during the ministry of Mr. Mills. In January, 1835, after six revivals in the preceding nineteen years, it reported two hundred members, namely, seventy-three males and one hundred and twenty-seven females, including ten absentees. That was undoubtedly the largest membership ever

[e] These names are the following: Addis, Adkins, Allyn, Andrews; Ball, Bascom, Battell, Beach, Benham, Blake, Brown, Bull, Burnham, Burrage; Carr, Carter, Case, Castle, Catlin, Clarke, Cole; Dibble, Dickinson, Doolittle, Dutton; Ellsworth, Elmer, Even; Ferguson, Filley, Fitch, Flusky, Foot, Francis; Gibbs, Gilbert, Goodwin, Gross; Hale, Halton, Harris, Henderson, Holcomb, Hollister; Ingraham, Ives; Jones, Judd; Kelsey; Lawrence, Lee; Manly, Mather, McCoe, Merrills, Mills, Mix, Morris; Nichols, Northaway, Norton; Parker, Peet, Potter, Preston; Reynolds, Rice, Riley, Robbins, Robertson, Robinson, Rossiter; Sandford, Shepard, Skinner, Soper, Standcliffe, Stone, Strong, Sullivan; Tiff, Tolbert, Tolles, Trall, Turrel; Webster, Wells, Wetmore, White, Wright.

[f] It is stated that sixty joined the church as fruits of the revival of 1816, and also as many as fruits of the revival of 1821.

attained by this church. It has never reported so many since, and now has one hundred and twenty-seven, or one-third less than in 1835. In 1849, Torringford contained one hundred and twenty families and five hundred and thirty persons. At the present time, there are about ninety-five families and four hundred and seventy-five persons. So that the church embraces about twenty-seven per cent. of the population.

The church has been consociated ever since the settlement of the first pastor. It has been among the foremost in sentiment and effort in behalf of the temperance and anti-slavery reforms, and has been commendably liberal in its contributions for charitable purposes. These contributions in the last twenty-two years, 1847–1868, have averaged $400 a year, and have amounted to $8,812.05.

None of the ministers of this church have been arraigned for misconduct or false doctrine. They have been good men. The deacons have been a succession of noble Christian men, and by their good sense and fidelity have given prominence and honor to the names of Kelsey, Gaylord, Miller, Curtis, Rood and Watson. It is probable that about six hundred persons have been members of this church. Many of this number have adorned the doctrine of Christ, and one of them deserves special mention on this occasion.

Samuel J. Mills, Jr., the youngest of seven children, four of whom died in infancy, was born in this place, April 21, 1783.[g] His mother said of him—"I have consecrated this child to the service of God as a missionary." In the revival of 1799, he was awakened but not brought to Christ. His brother Jeremiah, his sister Florilla, and a cousin in the family, were converted and joined the church; but he was left under conviction and in bitterness of spirit. In 1801, as he was leaving home for school at Litchfield, his mother asked him to tell her frankly his religious state. He raised his head, and with eyes streaming with tears exclaimed, "O that I had never been born; O that I had never been born; for two years I have been sorry God ever made me." She replied, "My

[g] His mother was Esther *Robbins* Mills. Her parents lived in Canaan, and were originally from Wethersfield.

son, you are born; and you can never throw off your existence, nor your everlasting accountability for all your conduct." That morning, on his way to Litchfield, he had such views of divine things, that he could only exclaim, "Glorious sovereignty, glorious sovereignty," and he turned aside into the woods that he might more freely adore God. It was nearly three months after this, however, before he expressed hope. The same year, and when he was only nineteen years old, he said to his father, "That he could not conceive of any course of life in which to pass the rest of his days that would prove so pleasant, as to go and communicate the gospel salvation to the poor heathen;" and one day, while toiling at the plough, he resolved to get an education and become a missionary. He entered Williams college in 1805. He joined this church on profession, Sunday, June 1, 1806, at the age of twenty-three years. That summer, he was a chief instrument of a revival in the college; and of the students converted in that work, many afterwards became ministers and missionaries. From the summer of 1807 to the spring of 1808, he and Gordon Hall[h] and James Richards,[i] were accustomed to meet at a hay-stack, in a secluded spot, for prayer and consultation concerning missions. In 1808, they formed a society for inquiry concerning missions. "The idea of foreign missions then met opposition as the offspring of an overheated zeal that would soon cool and be forgotten." He was graduated at Williams college in September, 1809, and soon after went to New Haven, where he met Henry Obookiah, an orphan heathen boy, born in Hawaii about 1792, whose parents and younger brother were killed before his eyes in war. He reached New Haven in 1809, and was noticed sitting on the steps of one of the college buildings, and weeping because he could not gratify his desire for learning. Mills at once became interested in him, and planned to have him become a missionary to the Sandwich Islands; and when others grew tired of helping him, he took him to his father's house in January, 1810, and placed him, as he expresses it, "under the care of

[h] Allen; Sprague, II., 531.

[i] Allen; Sprague, II., 596–601; Miss. Herald, Vol. 19, pp. 241–247.

those whose benevolence is without a bond to check, or a limit to confine it." He entered Andover theological seminary in 1810, taking Obookiah with him. Obookiah became a Christian, and joined this church on profession, April 9, 1815. He afterwards attended the Foreign Mission School in Cornwall, and died there, February 17, 1818, at the age of 26.[j] The General Association of Massachusetts, in session at Bradford in 1810, on petition of Adoniram Judson,[k] Samuel Nott, Samuel J. Mills, and Samuel Newell,[l] instituted the American Board of Commissioners for Foreign Missions. His mother died December 30, 1810. Learning of her sickness, he started, hoping to reach home and find her alive. As he came into Torringford from the east, and traveled the old road—now closed—past the burying-ground, he saw her newly-filled grave, and stopped to visit it. "Here," he says, "I gave vent to the most impassioned woe."

In 1811, he and others formed at Andover the Society of Inquiry concerning Missions—from which as early as 1829, over thirty had gone out as missionaries under the American Board. In 1812—1813, he made a tour of exploration through the west and south under the direction of the Massachusetts Home Missionary Society and the Missionary Society of Connecticut. In this tour, he found seventy-six thousand families at the south destitute of the word of God. He made a second tour in 1814–1815, over the same region. In New Orleans, in March, 1815, he found no Bible for gift or sale. While in that city, he visited the hospitals and preached to the soldiers. He was ordained as a missionary, with other young men, at Newburyport, Mass., June 21, 1815. The two years following his ordination were spent chiefly in the middle states, for the sake of interesting the Presbyterians in his plans of usefulness. In 1816, he secured the formation of the "African School," under the care of the Synod of New York and New Jersey, to fit colored young men to preach and become missionaries.

[j] Allen; Sprague, II., 293; Address of Rev. A. C. Thompson, D. D., at Semi-Centenary of Ordination of first Missionaries to Sandwich Islands, delivered at Goshen, Conn., September 28, 1869, pp. 7–16.

[k] Allen; Wayland's Life of Judson.

[l] Allen; Sprague, II., 538–542.

The same year, he secured the establishment of the United Foreign Mission Society of Presbyterians, Scotch Presbyterians and Dutch Reformed, which Society was merged in 1826 in the American Board. He spent the fall of 1816, in missionary work in the destitute portions of New York city.

In Nov., 1817, he and Rev. Ebenezer Burgess sailed in the service of the American Colonization Society, to visit England and Africa. They had accomplished their errand, and were on their voyage of return when, after a short illness, he died on Tuesday afternoon, June 16, 1818, at the age of 35; and on the same day at the going down of the sun, he was buried in the waves of the Atlantic.

He had an apostolic zeal for doing good, and a wonderful tact for devising plans and getting other people to work at them. When talking with young men about becoming missionaries, he would say, in favorable circumstances, as in a grove or woody spot, "Come, God only can guide us right, let us kneel down and pray." In a letter declining an invitation to labor on the Western Reserve in Ohio, he says, "I intend, God willing, the little influence I have shall be felt in every state in the Union." In a letter to Gordon Hall, he says, "O that we might glow with desire to preach the gospel to the heathen that is altogether irresistible." To Rev. Elias Cornelius[m] on one occasion, he said, "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world." In a letter to an agent collecting funds for the African School, he says, "In your sermons or addresses state *facts*. Facts will always produce an effect, at least on pious minds." He intended to traverse South America in a tour of missionary exploration, but did not live to carry out his purpose.

Just before sailing for England, and as if in expectation of his death, he says in a letter to his father, "Our prospects are at present fair, but we know not what a day may bring forth. God moves in a mysterious way in bringing about his great and glorious designs. He sometimes puts our faith to a severe

[m] Allen; Sprague, II., 633—643; Memoir by B. B. Edwards; Christian Spectator, 1834, 308—331.

test. When his church are about to make some great effort for the promotion of his glory and the salvation of men, he not unfrequently removes some of the most prominent and apparently most important aids, lest vain man should glory in himself, and not in the Lord."

The private and public testimony in regard to Mr. Mills, furnished after his decease, is a noble and striking tribute to his character and usefulness. Says his biographer, Rev. Gardiner Spring, D. D., "All are disposed to yield him the palm for his exertions in favor of the destitute on our western frontier." "The plan of the existing American Bible Society originated in the bosom of Mr. Mills; it was on his mind for years before it was formed." He was present when it was instituted in New York, May 8, 1816. After his death, the Board of the "African School" say of him, "For a mind teeming with plans to extend the Redeemer's kingdom, wholly devoted to that single object, and incessantly engaged to rouse others to the same spirit, they fear they shall not soon look upon his like again." Dr. Edward D. Griffin,[n] speaking of Mills and his associates at Williams college, says, "I have been in situations to *know* that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Mission Society, and the African School under the care of the Synod of New York and New Jersey, besides all the impulse given to Domestic Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres." He adds, "If I had any instrumentality in originating any of these measures, I here publicly declare that, in every instance, I received the first impulse from Samuel John Mills." Dr. Spring says, "He is justly entitled to the praise of originating the plan of that noble institution," the American Board of Commissioners for Foreign Missions. He adds, "The almost universal acknowledgment of men interested in missionary concerns attributes to Mr. Mills a distinguishing agency in bring-

[n] Allen; Sprague, IV., 26—43; Rev. Cyrus Yale's Discourse in Proceedings of North and South Consociations, &c., pp. 109—111.

ing forward a new era in the history of missions in this western world." The General Association of Connecticut, in 1819, in their annual report on religion, say, "It also belongs to us to mention respectfully, the Rev. Samuel J. Mills, a worthy minister of the Lord Jesus Christ, who died the last year in the employment of the Colonization Society. His constitution early impaired, sunk at length under the pressure of benevolent, persevering, and indefatigable exertion. He found a grave in the ocean, leaving his worthy and reverend father and a bereaved Christian community to lament their loss. We knew not his worth till he left us. He stole silently through the world, and kept himself unseen, while he waked the energies of others, condensed the views of the Christian community, and concentrated the exertions of pious charity, till early ripe for heaven he rested from his labors, and his works do follow him."

In the light of such evidence, we can see why Father Mills exclaimed on hearing of Samuel's death, "The death of Obookiah beat all, but this beats that."[o] Indeed, this record of one who had not the advantages of wealth, nor rare scholarship, nor eloquence, nor high public office, and whose life closed at thirty-five, constrains me to feel that for the honor of promoting the cause of Christ, this church can not afford to exchange the name of Samuel J. Mills on its roll for that of any other Christian benefactor America has ever produced; and that it was the "glorious sovereignty" he adored, which gave him such distinction and usefulness.

I have presented to your attention the brightest star in the crown of this church; but, as God sees, it shines in the midst of many others once filling the various relations of domestic, social, civil, and Christian life in this community and now glorified in his presence.

This church has been a blessing on this hill from generation to generation. It has enriched every interest of this people for time and eternity, and its faith and fruit have blessed the world.

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[o] They died only about four months apart.

In closing this discourse, I offer you the following words of counsel:

Honor your ancestry, who subdued the forests and planted here the institutions of education and religion. Honor the ministry of the past, and cheerfully support and co-operate with such as may fill the sacred office among you in time to come. Honor the church, which has been such a fountain of grace, consolation and benediction. Honor God, who is over all—the fathers and the children—and the same a century ago, to-day, and forever.

SUPPLEMENT.

A List of Settlers in Torringford Before 1769, as Gathered from the Public Records.

Aaron Austin,	Ephraim Dorwin,	Charles Mather,
Joshua Austin,	Samuel Dorwin,	Benjamin Matthews,
Samuel Austin,	Elijah Gaylord,	Amos Miller,
David Birge,	Nehemiah Gaylord,	Ebenezer Miller,
John Birge,	Jabez Gillett,	Roswell Olmsted,
John Burr,	John Gillett,	Abraham Phelps,
Benjamin Bissell,	Isaac Goodwin,	Robert Roice,
Ezekiel Bissell,	Shubael Griswold,	David Soper,
William Coe,	Daniel Hudson,	Timothy Soper,
Jesse Cook,	Abner Ives,	Elijah Strong,
John Cook,	Jotham Ives,	John Strong,
Zebulon Curtis,	Jonathan Kelsey,	Levi Watson,
Abraham Dibble,	Nathan Kelsey,	Oliver Whitman,
Thomas Dibble,	Samuel Kelsey,	Ebenezer Winchell.

Father Mills.

Rev. Hermann L. Vaill's Address at the Grave of Mr. Mills —received too late to be inserted in its proper place on p. 6.

Mr. Vaill spoke in substance as follows:

It seems rather hard to call upon an old man, and he an invalid, to open these exercises by an address. I have had neither ability nor inclination to study my lesson, nor indeed did I know on what particular topic I was expected to speak.

But the place where we stand must furnish the subject. Here we are, my friends, the living among the dead. They slumber in the graves of several generations. These monu-

ments and these mounds show us how sin has reigned, and "death by sin;"—and they remind us also of One through whose death and resurrection, life and immortality are brought to light. This quiet, and retired parish, on one of the high hills of Litchfield county, though it be "little among the thousands of Judah," has yet a name—as an ecclesiastical society, and as having a church in which many godly men and women, whose dust is here entombed, were trained up for glory;—that will not be forgotten, and is worthy to be had in perpetual remembrance. Many of these godly men lived before my day; but I may mention one of them—Deacon Job Curtis. I well remember, when a boy, reading in our Litchfield paper, *The Monitor*, a notice of his death and of the appropriate funeral sermon preached by his pastor, from these words, Ps. 12: 1, "Help, Lord; for the godly man ceaseth." Do his numerous descendants remember him? And shall not they, and all of us, remember the preacher? He too has long ago ceased to live on earth; but, think you, that the name of Samuel John Mills will ever be forgotten? Even though no monument were erected to his memory, his "record is on high;" and the very name of Father Mills will remain, and be held in honored regard by all good people here, and by all good people who have migrated hence to other, and distant states. The Congregational churches of Connecticut will remember him as one of their reverend worthies of a past age.

Even his eccentricities in matter and in manner,—his quaintness in terms, and his wonderful pertinence in illustrating truth, will be handed down in story to coming ages. If Martha appealed to Christ for Mary's help, and "slammed the door" to show her dislike of the talk in the parlor, the standing rebuke to her and all good housewives who carry their attempts at hospitality to an extreme, is found in the words, "One thing is needful." If the absence of Thomas from the prayer meeting, and the possible reason for it, furnish reproof to the brethren who are remiss in their attendance,—so always, his stories had meaning,—and his illustra-

tions would bring their application home, it may be, to the conscience and the heart.

In the spring time, about the year 1807, when the ice in the Naugatuck river, broken up by a freshet, was floating down in large masses, grinding against each other, he preached by exchange in Litchfield. His text in the afternoon was the words in the prophecy of Zechariah, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." His introductory sentence was in substance as follows:—"As I was riding over the bridge in Mast Swamp yesterday, the huge cakes of ice were rushing down the rapid stream, *and I thought*, What if the Almighty were to call to me from heaven and bid me preach to those great cakes of ice; could my preaching stop them? And no more effect will preaching have on you, unless the Spirit of God attend the message."

He believed and taught the great doctrines of the Bible—the sovereignty of God,—the entire depravity of man,—the necessity of regeneration by the Holy Spirit,—and a free salvation through Christ to all who accept the offer of his mercy. It was no small favor for a people to live fifty years and more under the ministry of such a man; and it was a blessing to their children to receive baptism from his hand, and to have the catechism taught and explained by him and thus learn "What is the chief end of man."

Was there then, is there now, any thing blind or obscure in the answer? "Man's chief end is to glorify God, and enjoy him forever."

It might be expected that such training would make a good church and people, and that their descendants would cherish such a regard for sound doctrine and the institutions of religion as you manifest to-day. May these qualities be perpetuated in this community; and may the blessing of Almighty God be with you all.

Dr. Charles Woodward's Statement.

Charles Woodward, M. D., who in early life lived next door to Mr. Mills, in the letter read on the occasion, says: "The probability is, that there will be no one present at your cele-

bration that knew Mr. Mills better, or that heard him preach more times, than myself. He was truly a remarkable man; not so brilliant, nor so learned, as many others even of his day; but for good practical common sense, he had, if any, very few superiors. He had a stalwart form and I think the most remarkable physique I ever beheld. He had many peculiarities. His word was law among his parishioners. Without being very independent in their views, they had implicit confidence in him and seemed to pin their faith on his sleeves. His discourses were plain and practical, and often illustrated by anecdotes which made a deep and lasting impression, though he sometimes put the whole congregation in a broad grin in relating them. I will give one instance among many I might relate. His subject was the wickedness of the human heart. A young married couple moved and settled in Vermont when the state was but a wilderness. They lived for years in a log cabin. After awhile they accumulated wealth, and had grown up children. They erected a house, and went to the city to purchase furniture. The children had never seen a looking-glass, and to surprise them, the parents secretly hung one up in a room and said nothing about it. Soon one of the boys went into the room. He slipped out and procured a club, and smashed the glass to pieces. When asked why he did it, he said, he looked upon the wall and saw the devil, and he desired to knock his brains out. He had heard a great deal of the devil, but not of looking-glasses. The application was—if a man could see his own heart, he would think it was the devil, and would serve it as the boy did his likeness in the looking-glass.

He sometimes resorted to singular means to admonish his hearers. In the meeting house, the older people sat below and the young people in the gallery. One hot summer day, under a rather heavy sermon, many of the congregation got asleep, and we boys were likely a little noisy in the gallery. He stopped in the midst of his sermon and said, 'Boys, you must make less noise in the gallery; if you don't, you will wake up your fathers below.' It was a two-edged thrust which fulfilled his object."

Illustrations of his Character.

He was accustomed to invite the boys of the parish to help him husk his corn, and when they came, he would sit on the heap about which they were at work, and spend the evening in telling them stories.

Several incidents illustrate the quickness of his sympathy. One day a colored man came to his back door on some errand, and Mr. Mills said to him, "Why did you come to the back door? When you come to my house, come to the front door; for we shall all go into heaven by one door."

A poor woman of the neighborhood was present one day while his wife was setting the table, and as she put on a loaf of bread and left the room, he seized it, handed it to the woman, and told her to cover it with her apron and carry it home. Mrs. Mills came in soon after and asked what had become of that loaf of bread, and he replied, "Madame, are you *sure* you put any bread on the table?"

A worthy man in the parish of Arminian views, refused to pay his rate for the support of the pastor, and for this he was arrested, bound, and placed on a horse that he might be carried away and dealt with according to law. But just then Father Mills came up, his great heart swelling with emotion, and exclaimed, "Untie him, untie him; take him off, take him off;" and the man was released.

It was doubtless owing much to his influence, that the society passed the votes, already referred to, for the relief of dissenters.

He wished to see thoroughness in religious experience. A young woman who offered herself for admission to the church in 1818, said at her examination, that she had thought little of God until she was awakened, when her feelings against his government rose to such a degree that, if possible, she would have torn him from his throne; and from that the transition was so great that she beheld him in everything, and was willing to be damned, if he decreed it. Mr. Mills pronounced the experience "glorious."

He had a touching sense of his own depravity and sinfulness, which he expressed by such utterances as these: "I have thanked the Lord a thousand times that I never did anything I had to be hung for." "If I should see a company of ever so many people here before me, I should not think one of them so great a sinner as myself."

Rev. Frederick Marsh, pastor at Winchester from Feb. 1, 1809 to Oct. 2, 1851, and still residing there in an advanced and serene old age, speaking of Mr. Mills, in the letter read, says, "Calling upon him soon after the news of his son's death had been received, after a little conversation respecting the trial he must feel in the death of such a son, though somewhat moved, his only reply was this: 'When my brother lived in Sutton, away down towards Boston, he went to visit a widow who had lost a son. On speaking to her of her affliction, she cried out, "O my *mercies*, my mercies; they are so great, it seems as though they would kill me."' "

Rev. Luther Hart's Sketch.

Rev. Luther Hart, pastor in Plymouth from Sept., 1810 till his death in April, 1834,[a] in a sermon at the funeral of Mr. Mills, says:

"Father Mills!—why this is an appellation designating the wonderful man that has greeted my ears ever since my earliest childhood, and inspired affection and reverence at every successive repetition. With hundreds of others, I have cause to remember him with deep emotion on more accounts than one. It was he that some thirty years ago, in discoursing on the distinguishing grace of God, was the instrument in God's hand of showing me the perversity of my heart, by waking into action its latent enmity against divine sovereignty. And if ever my poor soul bowed at the feet of Christ, it was in connection with his faithful and affecting disclosure of that humiliating doctrine.

I exceedingly lament that I am not able, on this solemn

[a] Allen; Sprague, II., 523—526; Christian Spectator, 1834, 475—496, article by Rev. Noah Porter, D. D.; Rev. Cyrus Yale's Discourse in Proceedings of North and South Consociations, &c., 124—127.

occasion, to give as minute an account as will probably be expected, of a minister who for many years, and for many reasons, attracted more attention than perhaps any other clergyman in this region, and whose praise is still in all the churches.

When I entered into the ministry, his sun had already far declined in the west. He belonged also to a different Association and a different circular meeting, so that I had little opportunity to enjoy his society. And had I been familiar with him during the last ten years, I should have seen little of those commanding traits which once so eminently distinguished him as a man, and a minister, in the days of his undecayed vigor. It is long since he entirely forgot me and almost every other person whom he did not see daily. Much important matter respecting him might have been afforded me by numbers of his people who formerly hung on his lips with delight, had I had time to apply to them for the requisite information. But notwithstanding my conscious incompetence to delineate satisfactorily the life and character of the venerable Mr. Mills, I venture with not a little diffidence, to submit the following sketch." Here follow some dates and facts elsewhere mentioned, and then he adds—"Concerning Mr. Mills' personal piety, I never heard but one opinion. He was eminently a man of prayer. His habitual deportment was grave and solemn, peculiarly accordant with the dignity of the sacred office. His conversation related almost exclusively to subjects connected with the kingdom of Christ. With worldly affairs, whether domestic or civil, he had little concern. His thoughts, affections, conversations, and labors were chiefly—nay almost exclusively devoted to matters of infinitely higher moment. He was pre-eminently a professional man. Some other pastors have been among their people more, and have been more sociable and familiar; but what one has ever been more ready to visit the sick, the sorrowful and the poor; and to administer religious instruction, Christian consolation, or temporal relief, according to the various wants of his people, and his own ability to supply them? At the side of what sick bed did he neglect to per-

form the appropriate office of an ambassador of the Lord Jesus Christ? By the dwelling of what broken-hearted widow was he accustomed to pass, without at least coming up to her door to impress in a few words on her heart for her instruction or comfort, some weighty truth which she could scarcely ever forget? And what child of misfortune and want ever applied to him for relief of real necessities, and went from his door without abundant reason for leaving many thanks behind?

He had, constitutionally, a remarkable susceptibility to impressions from a view of the wants and woes of mankind. But there was something beyond nature in all this. His uncommon benevolence towards the needy was not so much an instinct as an enlightened, evangelical sympathy. And I know not where to look for a brighter practical exemplification than he furnished, of the import of the sacred injunction, 'Be ye kind to one another, *tender hearted*.' His house was the abode of hospitality alike to the friend and the stranger; and his heart the seat of good will to his people and the world.

On no subject did he seem to meditate and converse so much as upon revivals of religion, and the ultimate diffusion of the light of the gospel among all nations. The beauty of the church in the millenium, the peace and happiness of the world which it will secure, and the consequent glory of the Son of God, filled his eye, fired his soul, animated his prayers, and led him not only to advocate and rejoice in the great benevolent operations of the present age, but cheerfully to give up a beloved son as an instrument to facilitate the arrival of that blessed period by traversing the distant forests of the west, and by encountering the perils—alas to that dear missionary—the fatal perils of the deep. And when the tidings of the death of that son, who fell a sacrifice to the cause of humanity, were brought to his ears, there was witnessed as noble a demonstration of personal piety in the striking expressions of resignation which he poured forth from his heart, as there was of parental grief in the tears that gushed from his eyes.

His popularity as a preacher, and his great influence with his ministerial brethren, instead of generating elation and arrogance, were connected with an uncommon degree of self-distrust and humility. While others were ready to applaud his talents and ingenuity, he was meditating on his own sinfulness and ready to smite on his breast with the abashed and abased publican. And here I cannot do better than to recite two or three sentences from a note received last Saturday from your pastor, informing me of the decease of our reverend friend. "Of himself," says the letter, "he often remarked with emphasis, that he could not find the man on the face of the earth to whom he could say, 'Stand by thyself, I am holier than thou.' No subject would seem to awaken his apparently torpid sensibilities, as he drew near the close of life, like the mention of the prospects of Christ's kingdom from the efforts now made for its advancement. And his sense of his own unworthiness seemed to arise chiefly from the reflection that he had done no more in this service when in the vigor of life. On asking him at my last interview with him, if he felt ready and willing to depart, his characteristic reply was, '*No objections.*'"

What he was as a preacher, it is less necessary for me minutely to describe, because very many of us often heard him while in his full vigor, and none of us can be ignorant of his high eminence in the pulpit. Still, it may be interesting to advert for a few moments, to some of the peculiar traits to which that eminence was in a great degree owing. His mind was more distinguished by the clearness of its perceptions, and the quickness of its operations, than by its comprehension or profoundness, although it was not deficient in these respects. It was cultivated less by extensive reading than by independent reflection. His was an uncommonly original mind. In his views of truth, he depended on nothing but the word of God; and with the whole of it, and especially with the historical parts of it, he had a more minute and familiar acquaintance than any other minister within my knowledge, one individual only excepted. A large proportion of the texts which he selected were short, and such as most

other ministers would have overlooked as containing nothing worthy of special attention; and the plans of his sermons were at once exceedingly simple and striking, and yet such as with all their excellence, almost no other man would have thought of. Still they were not far-fetched nor forced. His inferences, whether derived from the Bible and constituting the main points of discussion, or derived from the body of the sermon itself and constituting its close, while they would have been made by almost no other preacher, were when stated by him obviously just in the estimation of the merest child.

His original manner of treating subjects sometimes seemed to border on oddity, and his expressions were too often of a nature to awaken a smile, and sometimes to excite our laughter. This, it must be admitted, was a defect. But we have good reason to believe that when momentary levity was excited, it was never an object at which he aimed, but the unde signed effect of the presentation of his own thoughts in his own peculiar manner. Or, if he ever aimed for a moment at the ludicrous, it was but for a moment. With a consummate knowledge of the intimate relations between the passions of laughter and weeping, it was often the case that no sooner did he perceive that he had awakened a smile than by a sudden transition to some relevant but unexpected remark, he caused the assembly to be at once bathed in tears.

He excelled most men also in the power of *description;* and this was of great service to him in the pulpit. When he described God, or the creature, the saint or the sinner, heaven or hell, so vivid were his own apprehensions of the object set forth, so ready was his imagination to stretch its pinions and soar, and such was his command of language—not indeed the most classical and refined, but fully adequate to express the precise shade of the thought that glowed within him—that what ever he undertook to portray was as distinctly apprehended by his hearers, as if he had delineated all that he had in view on canvas immediately before their eyes.

He derived great advantage from his skill in *illustration.* In this happy art, the vast body of ministers in his day were lamentably deficient. They had little to do with reference

to the common business of life, and the analogies found in the physical world, in order to impart to their hearers clearer notions of spiritual things. They did not so extensively as is the case at the present day, allude like their Lord and Master to the field of nature, and the every-day occurrences of common life, and thus familiarize the mind to religious truths through the medium of resemblances which natural objects sustain to them. Theology was not only made a distinct science but a science that bore no relations to any other, and that was incapable of borrowing useful exemplifications from any other. But Mr. Mills was a diligent student of nature, a careful observer of men and things; and never was he more successful in the pulpit than when, for the purpose of conveying notions of sacred truth to the minds of his audience, he seized upon some analogy derived from some familiar occurrence, or from some object palpable to the senses. If the justice of God in his dealings with men was to be illustrated or defended, he reasoned from what all admit to be equitable in human courts and human families. If God's long-suffering and compassion towards guilty men were to be set forth in an affecting manner, then he would depict before the assembly the obstinacy of a wayward child and the parent all in tears expostulating, beseeching, withholding the rod or applying it gently and reluctantly, hoping and waiting long for the ultimate return of the young offender to duty. Multitudes of us can never forget how in other years, he held and charmed us, and caused our tears to flow by the vivid presentation of these and thousands of other simple but striking analogies, for the purpose of giving us clearer conceptions of the character and dealings of God, the wonders of redeeming mercy, or the recklessness of the hard hearted, obstinate, perishing sinner.

His *personal appearance* was of no little advantage to him as a preacher. With a large frame and well proportioned, tall, erect, and with a countenance expressive of intelligence and mildness, he stood before his congregation as if he had been the personification of dignity itself. His features too, in all their diversified changes, were a striking index of the successive emotions excited in his breast by the theme he was

discussing; and by the combined influence of his looks, his whole manner, and the nature of the truths he proclaimed, he exerted under God a three-fold power on the understanding and moral susceptibilities of his auditors.

Another thing which contributed to his eminence in the pulpit was, if I mistake not, the habit of *speaking extemporaneously*. How early in his ministry he commenced this practice, I have not been able to learn. Owing to the failure of his memory, he was necessitated to write out his sermons during several of the last years of his labors; and when he resorted to this course, there was evidently less animation, originality and force than he had long been accustomed to exhibit. But when for a long series of years before, he only sketched the leading topics of his discourses on paper, having wrought out all the subordinate matter in his mind and treasured it in his memory, and stood before the listening throng, and gave them the whole influence of his eyes, and received in return the kindling influence of their gaze, and his attention was untrammeled by his notes, so that he could allow both excitement and range to his imagination, then it was that he disclosed the full majesty and power of his noble mind; then it was that the genuine Samuel John Mills was seen and felt to be a great man in Israel. Nor am I alone in this estimate of him as a commanding preacher. There are hundreds before me, who from their own recollected emotions, excited by his instructive voice, are ready to concur with me. And, perhaps it is proper to say, it has long been currently reported as a declaration of the late distinguished Governor Griswold, that if eloquence consists in completely enchaining the attention of an audience, Mr. Mills was the most eloquent preacher he had ever heard." Copied from the manuscript.

For further notices of Mr. Mills, see Discourse of Rev. Abel McEwen, D. D., in Proceedings of the North and South Consociations, &c., pp. 99–104; Allen's American Biographical Dictionary; Minutes of General Association of Connecticut for 1834, p. 14; "Father Morris," in Mrs. Stowe's Mayflower, and her account of Mr. Mills in Oldtown Folks, p. 454; and Sprague's Annals, I. 672–677.

MINISTERS WHO HAVE SERVED IN TORRINGFORD AND ARE NOW LIVING.

Rev. Hermann L. Vaill was born in Litchfield, December 7, 1794; joined the Congregational church there in May, 1816; was disabled by ill health from a collegiate course; began the study of divinity under Rev. Joseph Harvey, D. D., of Goshen, in 1821; was licensed by Litchfield South Association, October 15, 1822; was ordained as pastor at Millington, April 6, 1825 and dismissed April 1, 1828; was pastor at East Lyme, December 10, 1828—July 6, 1836; was pastor in Torringford, July 5, 1837—September 29, 1839; was pastor of the Presbyterian church at Seneca Falls, N. Y., October 28, 1840—April 19, 1843; was obliged by enfeebled health to decline several invitations to settle; returned to Litchfield county in 1848, and preached at Milton, June, 1849—November, 1851; and since then has only occasionally performed ministerial service. He resides in Litchfield.

Rev. Brown Emerson was born in Harvard, Mass., August 11, 1807; was graduated at Yale college in 1833; studied theology at New Haven and Andover; was licensed by Middlesex Union Association, Mass., in May, 1836; was ordained as pastor at West Boylston, Mass., August 3, 1837 and dismissed November 6, 1839; was pastor at Torringford, July 21, 1841—September 24, 1844; was pastor of the west parish in Dracut, Mass., June 5, 1850—May 9, 1854; was pastor at Northumberland, Pa., July 18, 1854—April, 1856; was pastor at Montague, Mass., August 21, 1856—March 2, 1859; was pastor at Westminster, Mass., June 9, 1859—May 6, 1862; removed to South Jersey, and for a time supplied a small Presbyterian church; was stated preacher at Burlington, Conn., July 1, 1867—July 1, 1869; and is now stated preacher of the south church in New Hartford. Several of the above dismissions and changes were caused by ill health.

Rev. JOHN D. BALDWIN was born in North Stonington, September 28, 1809; studied at New Haven, but was not a graduate; studied theology at New Haven; was licensed by New Haven West association in 1834; was ordained as pastor at West Woodstock, September 3, 1834 and dismissed July 25, 1837; was pastor at North Branford, January 17, 1838—July 3, 1844; preached in Torringford at intervals in 1845, and received a call to settle, February 28, 1846, which he declined; was pastor at East Putnam, April 29, 1846—September 17, 1849, when a difficulty in the throat compelled him to retire from the ministry. He represented Killingly in the legislature of 1849, and as chairman of the committee on education introduced the measure which established the Normal School, and was one of the three commissioners who located and organized it. In 1849, he became owner and editor of the *Hartford Republican;* in 1851 became editor of the *Boston Commonwealth*, afterwards the *Telegraph*, and held this position till the summer of 1857; early in 1859, purchased the *Worcester Daily* and *Weekly Spy*, which he still owns; was elected to Congress from Mass. in November, 1862, twice rechosen, served six years, and then declined re-election, and is now residing in Worcester and occupied as a journalist. Two funeral sermons delivered by him have been printed. He has furnished articles for the *Christian Spectator*, and the *North American Review*. A volume of his productions, entitled "Raymond Hill and other Poems," was published by Ticknor & Fields. His work, "Pre-Historic Nations," was published first in London and then in New York.

Rev. WILLIAM H. MOORE was born in East Lyme, Aug. 24, 1820; his parents moved to Westbrook in 1822; he was graduated at Yale college in 1841; studied theology at New Haven, 1843—1846; was licensed by New Haven West Association, Aug. 13, 1845; was ordained as pastor at Torringford, Sept. 30, 1846 and dismissed Sept. 26, 1854; edited the *Examiner* at Norwich, Aug., 1854—Sept., 1855; was pastor at Newtown, Nov. 12, 1856—Sept. 30, 1862; began service as State missionary, Sept. 30, 1862, and is still in that office.

His farewell discourse at Torringford was published. He resides in Berlin.

Rev. Stephen Fenn was born in Plymouth, Conn., Oct. 6, 1824; was graduated at Yale college in 1849; studied theology two years at New Haven, and one year at Andover—where he was graduated, August 2, 1854; was licensed by New Haven Central Association, July 6, 1853; was ordained as pastor at Torringford, Nov. 16, 1854 and dismissed, Sept. 4, 1857; was pastor of first church in Cornwall, May 18, 1859—Jan. 1, 1868; and is now pastor at Watertown, where he was installed, Sept. 16, 1868. He preached the *concio ad clerum* in 1867.

Rev. Charles Newman was born in Egremont, Mass., April 9, 1831; was graduated at Williams college in 1851; was graduated at Andover theological seminary in 1857; was licensed by Andover Association, Feb. 10, 1857; was ordained as pastor at Torringford, May 18, 1858 and dismissed, Oct. 28, 1862; and is now acting pastor at Lanesboro, Mass., where he commenced labor in Oct., 1863. While in Torringford, two of his discourses were published—one delivered at the funeral of Mrs. Charlotte Roberts, in June, 1858, and the other at the funeral of Dea. Thomas A. Miller and his wife, in 1861.

Rev. Spencer O. Dyer was born in Plainfield, Mass., Oct. 4, 1827; did not pursue a collegiate course; studied divinity with Rev. J. Cunningham, of La Porte, Indiana, and with Rev. John Sailor, of Michigan City, Indiana; was licensed by the Presbytery of St. Joseph's in Indiana, April 8, 1857; was ordained as pastor at Becket, Mass., April 21, 1858 and dismissed, June 17, 1862; was stated preacher in Torringford, Nov., 1862—Nov., 1863; was acting pastor at North Amherst, Mass., July, 1864—July, 1865; and has been acting pastor at Upton, Mass., since August, 1865.

Rev. Franklin Noble was born in Washington, D. C., May 25, 1837; was graduated at Williams college in 1856; studied at Union theological seminary; was licensed by the Presbytery of the District of Columbia, March 5, 1861; was ordained as pastor of a Presbyterian church in Sandusky, O., April 30, 1862 and dismissed, July 1, 1864; was pastor at Torringford, June 7, 1865—Nov. 30, 1866; and took charge of the Atlantic Avenue Mission, Brooklyn, N. Y., Dec. 1, 1866, in which the Church of the Covenant was organized, March 10, 1868, and to that church he still ministers.

Rev. Joseph F. Gaylord was born in Norfolk, Conn., Nov. 4, 1836; was graduated at Yale college in 1863, and at Union theological seminary in 1866; was licensed by the Association of New York and Brooklyn in April, 1866; began to preach in Torringford in Jan., 1867, where he was ordained without charge, Nov. 7, 1867, and served until Jan., 1869.

Torringford and Military Affairs.

It appears from a journal kept by Lieut. Shubael Griswold, that a number of the first settlers of Torringford enlisted in the army in the spring of 1758, in the time of the French and Indian war. They marched from Torringford, June 20, 1758, for Ticonderoga and Crown Point, in the company of Capt. David Parsons and in a regiment commanded by General Lyman. They reached Fort Edward, July 4. The next day, they marched to Lake George and "tented." July 6, they went into tents at Ticonderoga. A battle began the same day at two p. m., in which they took one hundred and fifty prisoners and lost a few men, and Lord Howe was killed. On Friday, July 7, they renewed the attack, but were driven back, and lay by until dark, when they started again, but got lost in the woods, and remained in them until Saturday, July 8. About ten o'clock that day, a battle began and lasted till sunset, when they retreated, having lost about two thousand men. They remained in that region for some time, and had some trouble from the Indians.

August 2, Elijah Strong, of Torringford, died. August 20, Thomas Dibble, of Torringford, died at Fort Edward, having been wounded a short time before while crossing the lake. They left Lake George, Oct. 13, 1758, and arrived in Torringford, Oct. 23, 1758.

The journal shows that the next year, Lieut. Griswold, of Capt. Humphrey's company, in Gen. Lyman's regiment, received orders, March 22, 1759, went to Albany in May, crossed Lake George and reached Ticonderoga in the latter part of July, and was present at the taking of that place and Crown Point in July, 1759.

The same Shubael Griswold was a captain in the war of the revolution; and the marching roll of his company, made up of men from Torringford, Litchfield, and Cornwall, contains the following names of Torringford men:

Asaph Atwater,	Elisha Kelsey,
Nathaniel Barber,	Timothy Kelsey,
Frederick Bigelow,	Timothy Loomis,
John Birge,	Cotton Mather,
Ebenezer Bissell,	Thomas Matthews,
Return Bissell,	Jonathan Miller,
John Burr,	Charles Roberts,
Seth Coe,	Stephen Rossiter,
Isaac Filley,	Thomas Skinner,
Benjamin Frisby,	Daniel Winchell.
Ambrose Fyler,	

Ebenezer Bissell and Return Bissell joined the army at Sawpits. It may be added that Simeon Birge, Levi Watson, Thomas Watson and Dr. Samuel Woodward, also served in the army. Mr. Birge enlisted near the close of the war. Mr. Levi Watson was at Danbury when it was burned by the British. Mr. Thomas Watson was in the state service, which he entered at the age of fifteen, and in the continental army, which he joined at nineteen. He served under Col. Zebulon Butler. He and Mr. Birge were the last two surviving soldiers of the revolution in the place. Mr. Watson died, Jan. 23, 1850, aged 86; and Mr. Birge, Jan. 8, 1854, aged 97.—*Watson Genealogy, pp.* 20, 21.

In the early part of 1781, the French army passed through this place on their way to join Washington's army near New York, and encamped on this street, and years ago the older people used to point out the place where they built their camp fires for cooking. Heavy cannon were also taken through the place on another occasion for service in the army.[a]

In the war of 1812, Chester Loomis served as Lieut. and Catlin Bissell and Aaron Loomis as privates.

In the war of 1861—1865, Torringford furnished its quota of men and means in response to every call of the government; and the women heartily co-operated in such things as they could provide for the comfort of the soldiers in the service and in the hospitals, and often held meetings for this purpose. The following from Torringford served in this war:

Capt. Hubbard Tuttle,
Lieut. Wilbur F. Birge,
Warren B. Murray, musician,
Lucius C. Bissell,
Virgil R. Bissell,
John R. Blakesley,
John R. McD. Cleveland,
Henry Colt,
Orrin Cook,
Erwin Curtis,
Augustus Eggleston, substitute,
Mortimer Evans,
Epaphroditus Harrison,
Nelson Harrison,
James Moran,
Asahel Perkins,
Frederick Pierce,
Hannibal Randall,
Hawley Reed,
Joseph Reed,
James Walling, Jr.

Of these, Hannibal Randall died of sickness near New Orleans, James Walling, Jr., is supposed to have been killed in battle, and Asahel Perkins died of a wound.

It may be added, that Frank Bailey and Martin Hull, who formerly lived in Torringford, died in Andersonville prison.

[a] Jeremiah Spencer, born in Bolton, Feb. 5, 1770, was taken by his parents with five other children to Wyoming. In the summer of 1776, the father died of small pox. The two older sons were killed in the battle of Wyoming, July 3, 1778, and the mother and four surviving children fled from the scene of desolation on foot for Bolton, which they reached in five weeks, Jeremiah, then in his ninth year, making the whole journey on foot, without hat, coat or shoes. He moved to Torringford about 1803, where he spent the rest of his life. He joined the church on profession, July 4, 1858, in his 89th year, and died, Oct. 22, 1863, in his 94th year.

College Graduates from Torringford, with the Name of the College and the Year of Graduation.

Jonathan Miller,	Yale,	1781
Stanley Griswold,	Yale,	1786
Joseph Miller,	Williams,	1799
Charles I. Battell,	Yale,	1808
Harvey Loomis,	Williams,	1809
Orange Lyman,	Williams,	1809
Samuel J. Mills, Jr.,	Williams,	1809
Rufus Woodward,	Yale,	1816
John Bennett Lyman,	Williams,	1825
Lucius Curtis,	Williams,	1835
Hudson Burr,	Yale,	1853
John T. Miller,	Yale,	1854

Ministers raised up in Torringford.

Jonathan Miller, son of Dea. Ebenezer and Thankful *Allen* Miller, was born, Nov. 26, 1761; was graduated at Yale college in 1781; was ordained as pastor at Burlington, Nov. 26, 1783, and died there in that office, July 21, 1831, aged 70. He preached a *concio ad clerum* in 1812, which was published. He also published the substance of forty sermons in the *Connecticut Evangelical Magazine*. In consequence of too close study, his mind broke down, and he was deranged during the latter part of his life.

Allen; Sprague, I., 690, 691; Rev. Cyrus Yale's Discourse in Proceedings of Litchfield North and South Consociations, &c., pp. 112, 113.

Stanley Griswold, son of Capt. Shubael and Abigail *Stanley* Griswold, was born, Nov. 14, 1763; was admitted as a member of the church in Yale college on profession, July 6, 1783, and was graduated at that institution in 1786; was ordained as pastor at New Milford, Jan. 20, 1790 and dismissed in 1802; published a sermon preached at the funeral of Rev. Nathaniel Taylor[a] in New Milford, in 1800, a political sermon

preached at Wallingford in 1801, entitled "Overcome evil with good," and a sermon preached at Suffield in 1802, entitled "The good land we live in;" left the ministry in 1803, owing to a change in his views, and edited a weekly paper in Walpole, N. H.; in 1805, was commissioned by Jefferson as Secretary of Michigan Territory, and resided at Detroit; in 1809, was appointed United States Senator for Ohio, by Gov. Huntington, to fill a vacancy, and made his residence at Cincinnati; was afterwards appointed Chief Judge of North West Territory, and resided at Shawneetown, Illinois, where he died, Aug. 21, 1815, aged 52.

It is gratifying to know that when Samuel J. Mills made his second tour through the west and south in 1814, Judge Griswold befriended his enterprise; and when he returned in 1815, he found him actively engaged in forming a Bible Society for the eastern part of the Territory, and anxious that a missionary should be sent to labor there.

Allen; Sprague, I., 468; Dr. McEwen's Discourse in Proceedings of Litchfield North and South Consociations, &c., pp. 69, 70. What Home Missions have done for Illinois, by Rev. Joseph E. Roy, D. D., in Congregational Review for Sept., 1869, pp. 402, 403.

Harvey Loomis, son of Joseph and Rhoda *Starks* Loomis, was born in 1785; was graduated at Williams college in 1809; studied theology with his pastor and with Rev. Ebenezer Porter, of Washington, Conn.;[b] was licensed, and went under a commission of the Maine Missionary Society to Bangor, Me., where he gathered a church, of which he was ordained as pastor, Nov. 27, 1811, and died there in that office, Jan. 2, 1825, aged 40. He published a sermon preached before the Maine Miss. Society in 1823. During his pastorate, 107 were added to the church on profession and 40 by letter.

Allen; Sprague, II., 555—562.

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[a] Allen; Sprague, I., 467—469; Dr. McEwen's Discourse in Proceedings of North and South Consociations, &c., pp. 66—69.

[b] Allen; Sprague, II., 351—361.

Orange Lyman, son of David and Mary *Brown* Lyman, was born, July 26, 1780; was graduated at Williams college in 1809; studied divinity with Rev. David Porter, D. D., of Catskill, N. Y., and taught the academy in that place; labored a few months with Samuel J. Mills, Jr., in the service of the Missionary Society of Connecticut in western New York; was ordained as pastor at Ellsworth, Conn., Aug. 26, 1813 and dismissed, Sept. 24, 1816; labored under the Missionary Society of Connecticut in New York, on the ground where Fredonia, Westfield and other flourishing communities have since grown up; was settled at Vernon, N. Y., in 1817 and dismissed in 1825; was then employed as an agent of the Miss. Soc. of Conn. until 1826; removed to Painesville, O., where he preached several years; afterwards labored at Richmond, N. Y., and at Thompson, O.; in 1838, went to Illinois and became the first minister of a small church at Downer's Grove, Du Page county, where he served until disabled by the infirmities of age, and where he died, July 15, 1851, aged 71. His funeral sermon was preached by Rev. Robert Patterson, D. D., of Chicago.

He married Marcia Dewey, of Sheffield, Mass., Sept. 13, 1814, and had seven children. The widow is still living, and three sons, Stephen D., Henry M. and Thomas Lyman, the two latter at Downer's Grove.

Samuel John Mills, Jr.

See Historical Discourse, pp. 41—46. Memoir, by Rev. Gardiner Spring, D. D.; Allen; Sprague, II., 566—572; Minutes of General Association of Connecticut for 1819, pp. 13, 14; Hollister, II., 649; Dr. Roy's article in Cong'l Review for Sept., 1869, pp. 401—406; Litchfield County Centennial Celebration, p. 60; Dr. McEwen's Discourse in Proceedings of Litchfield North and South Consociations, &c., pp. 103, 104; Memoirs reviewed by Rufus Woodward in Christian Spectator, II., p. 250.

David Miller, son of David and Clarissa *Moore* Miller, was born, Nov. 24, 1793; taught school in early life in Virginia; entered the itinerant ministry of the Methodist Episcopal

Church, New York Conference, in 1816 ; was ordained deacon in 1818, and elder in 1820 ; labored as follows : 1816, Granville, Mass. ; 1817, 1818, Durham, Conn. ; 1819, 1820, Stratford ; 1821, Pittsfield, Mass. ; 1822, Goshen, Conn. ; 1823, Winsted ; 1824, 1825, Salisbury ; 1826, Granville, Mass. ; 1827—1833, located at Windsor ; 1834, Burlington ; 1835, 1836, Stratford ; 1837, 1838, Derby ; 1839, 1840, Sag Harbor, L. I. ; 1841, 1842, Burlington ; 1843, 1844, New Britain ; 1845—1850, chaplain of State prison at Wethersfield ; 1850, 1851, Goshen ; 1852, Pleasant Valley and New Hartford ; 1853, West Hartland ; 1854, Riverton, Pleasant Valley and New Hartford ; 1855, presiding elder of Hartford District in New York East Conference—in which office he died, at Bristol, Dec. 21, 1855, aged 63.

Luther Rossiter, son of Newton Rossiter ; became an Episcopal minister, and his life has been spent at the west.

Erasmus D. Moore, son of Aaron and Polly *Fyler* Moore, was born in Winsted, where his father practiced medicine ; came to Torringford at the age of sixteen to learn the joiner's trade, and lived with his grandfather, Ulysses Fyler ; joined the church on profession ; entered Amherst college in 1824, and subsequently pursued collegiate studies at New Haven, where he also studied theology for three years, 1830—1833 ; was ordained pastor of the church at Natick, Mass., Nov. 6, 1833 and dismissed in April, 1838 ; was installed at Barre, Mass., July 1, 1840 and dismissed, Oct. 19, 1842 ; took editorial charge of the "Boston Recorder" in Jan., 1844, and two years later started the "Boston Reporter," subsequently enlarged to the "Congregationalist," of which he was for some time office editor ; was afterwards employed four or five years in preparing for the press the "Old Colony and Massachusetts Bay Recorders," printed by the State ; and for several years past has been an officer in the Boston Custom House, which position he now holds.

Lucius Curtis, son of Dea. Elizur and Amanda *Steele* Cur-

tis, was graduated at Williams college in 1835; studied theology at Andover and New Haven; was licensed by Andover Association in Mass., in 1845; was ordained as pastor of first church in Woodbury, July 6, 1846 and dismissed, June 6, 1854; was pastor at Colchester, May 28, 1856—May 19, 1868; and is now preaching in Ripon, Wisconsin.

Warren H. Roberts, son of Pelatiah and Sarah *Judd* Roberts, was born in 1826; did not take a collegiate course; entered the Episcopal church and received deacon's orders in 1856 and was ordained to the priesthood in 1857; officiated for a short time as minister of St. Mary's church, in Hillsborough, O.; was rector of St. Peter's church, Sycamore, Illinois, 1857—1862; was rector of Grace church, Galena, Ill., 1863—1865; was rector of St. Paul's church, Peoria, Ill., 1865—1869: and is now rector of St. John's church, Pittsburg, Pa.

Women of Torringford who have become Wives of Ministers.

Kezia, daughter of Dea. Job and Eunice *Cowles* Curtis, married Rev. Archibald Bassett, who was born in Derby, March 21, 1772; was graduated at Yale college in 1796; was ordained as pastor at Winchester, May 20, 1801 and dismissed, August 27, 1806; was pastor at Walton, Delaware county, N. Y., 1807—1810, and lived there preaching in the region and helping his brethren in revivals, as opportunities were afforded, and died, April 29, 1859, aged 87. She died, Jan. 19, 1868.

Sarah, daughter of William and Sarah *Buckingham* Battell, born, May 29, 1781, married Rev. Robert McEwen, D. D., Jan. 21, 1807. He was ordained as pastor of the first church in New London, Oct. 22, 1806, and continued in that office until his death, Sept. 7, 1860. Cong'l Quarterly, III., (1861) p. 68. She died, March 9, 1859, aged 78.

Ann S., daughter of William and Sarah *Buckingham* Battell, married Rev. Harvey Loomis in 1811. See p. 67. She died, July 27, 1861, aged 78.

Marcia Whiting, daughter of Harvey and Olive *Barber* Whiting, married Rev. David Miller in 1816. See pp. 68, 69. She died, April 20, 1863, aged 71.

Julia, daughter of Jeremiah and Eleanor *Witter* Mills, married Rev. Samuel C. Damon, D. D., whose life has been spent chiefly as seamen's chaplain, and preacher, at the Sandwich Islands.

Fannie W., daughter of Dea. Elizur and Amanda *Steele* Curtis, married Rev. John P. Gulliver, D. D., Sept. 8, 1846. He was ordained as pastor of Broadway church, Norwich, Oct. 1, 1846 and dismissed, Oct. 25, 1865; was pastor of the New England church, Chicago, Feb. 21, 1866—July 20, 1868; and is now president of Knox college, Galesburg, Illinois.

Caroline Helen, daughter of Cicero and Sophia *Squires* Hayden, married Rev. Jonathan A. Wainwright, of Montpelier, Vt., Sept. 8, 1858. He was ordained as a deacon by Bishop Horatio Potter, in Trinity church, New York city, June 27, 1858, and became assistant of the rector of the Church of the Transfiguration in that city; resigned that position, Sept. 8, 1858, and at once took temporary charge of St. John's church near Fort Caswell, N. C.; served at that military post one year, when he became rector of St. John's church, Wilmington, N. C., where he was ordained as a priest on Ascension day, May 17, 1860; held that charge until Nov., 1861; from that time until Sept., 1862, had no settled charge, but officiated from Sunday to Sunday at Milton and Bantam in Litchfield; was elected chaplain of 19th Regt. Conn. Vols., or 2d Conn. Heavy Artillery, and resigned that office, March 1, 1863; was called to the rectorship of St. John's church, Salisbury, Conn., March 27, 1863, which position he now holds.

Sophia Cornelia, daughter of Cicero and Sophia *Squires* Hayden, married Rev. George W. Fogg, July 18, 1859. He was born in Virginia; joined Kentucky Conference in 1828 and was stationed that year on Logan district; was subsequently stationed at Bowling Green, Salt River district, Elizabethtown, Mt. Sterling, Bairdstown, Newport, Covington, Louisville and Shelbyville; was for a few years disabled by ill health; traveled on agencies; manumitted several slaves, and was employed for a time in gathering emigrants to Liberia; joined Florida Conference in 1847, and has been stationed at Tallahassee, Gadsden, Apalachicola, Albany, Geo., St. John's, Fla., and is now stationed as a preacher at Fernandina, Fla. He owns a residence at Mt. Pleasant, Fla.

Lawyers raised up in Torringford.

Stanley Griswold. See pp. 66, 67.

Joseph Miller, son of Dea. Ebenezer and Thankful *Allen* Miller, was born, Oct. 29, 1779; was graduated at Williams college in 1799; studied law at Litchfield, and began practice in Fairfield; moved to Winsted about 1806, where he practiced until 1834; was a member of the Constitutional Convention in 1818, and represented Winchester in the legislature two or three times about 1830; moved to Richland, Michigan, in 1834, and devoted himself to agriculture; was a member of the legislature of that State in 1840 and 1841; and died, June 29, 1864, aged 85. He delivered an oration in Torringford, Feb. 22, 1800, commemorative of Washington, a copy of which, in manuscript, has been furnished by his son, James Miller, Esq., of Grand Rapids, Michigan.

Charles I. Battell, son of William and Sarah *Buckingham* Battell, was born in Torringford, July 25, 1789; was graduated at Yale college in 1808; studied law at Catskill, N. Y., and spent the earlier years of his professional life in the western part of that State; moved to Indiana in 1819, and lived first at Springfield, and was a member of the leg-

islature in 1821, 1822; resided at Evansville, Indiana, 1823—1866; filled with honor important public positions, and among them that of judge of the state circuit court; he spent the last two years of his life at Cleveland, O., where he died, April 12, 1868, aged 78.—*Yale Obituary Record*, 1868, p. 265.

Hudson Burr, son of Rufus and Ann S. *Hudson* Burr, was born in Torringford, January 23, 1830; was graduated at Yale college in 1853; was teacher of languages in Maryland Military Academy, September, 1853—September, 1854; moved to Bloomfield, Illinois, December, 1854; was assistant circuit clerk for McLean county four years; began to practice law in July, 1859; enlisted in 94th Reg't Ill. Vols. in August, 1862, and was commissioned as adjutant of the regiment; was commissioned as captain and assistant adjutant-general in May, 1863, and was in the army of the frontier and the army of the Tennessee; was city attorney of Bloomington in 1866 and 1867, and is now practicing law in that city in the firm of Williams & Burr.

John T. Miller, son of Dea. Thomas A. and Mary C. *Hudson* Miller, was born, February 28, 1832; was graduated at Yale college in 1854; studied law in Grand Rapids, Mich., and in Poughkeepsie, N. Y.; began practice at Grand Rapids, Mich., in March, 1859, where he now resides in the pursuit of his profession.

Men raised up in Torringford noteworthy for Attainments, Business or Position.

Aaron Austin, son of Aaron Austin, born in Torringford, moved to New Hartford, became a judge, and was for many years one of the Governor's Council.

Eliphalet Austin, son of Aaron Austin, born in Torringford, moved to New Hartford and thence in 1801 to Ohio, where the town of Austinburg was named for him. He was distinguished as a judge, and had at least one-half of the Western Reserve for his district.

Joab Austin, son of Nathaniel Austin, born in Torringford in 1788, went to Austinburg, O., in 1806, engaged in mercantile life and died wealthy.

Joseph Battell, son of William and Sarah *Buckingham* Battell, was born in Milford, July 21, 1774. The family moved soon after to Woodbury, and thence to Torringford, where his early life was spent. In 1792, at the age of eighteen, he went to Norfolk and commenced business for himself. Here for forty-six years he was actively and successfully engaged in mercantile pursuits, and was widely and honorably known at the south and west. He was one of the earliest and most liberal donors to the American Asylum for the Deaf and Dumb, and to the Connecticut Retreat for the Insane, of which he was a Director. He was a Trustee of Middlebury college, and received the honorary title of M. A. from that institution. He often represented Norfolk in the legislature.

He married Sarah Robbins, daughter of Rev. Ammi R. Robbins, first pastor of the church in Norfolk.[a] The first year of their married life, they adopted as a son, her nephew William Lawrence, who married Caroline Augusta Rockwell, of Colebrook, and resided at Northampton, Mass., where he died, February 22, 1867, aged 65. They subsequently had nine children, who are all living—Joseph, Philip, Sarah, Irene, Urania, Anna, Robbins, John, Ellen. He died, November 30, 1841, aged 67.[b] She died, September 23, 1854, aged 75.[c]

Of the sons—Joseph was graduated at Middlebury college in 1823, Philip at the same institution in 1826, and Robbins at Yale college in 1839. Of the daughters—Sarah married Rev. Joseph Eldridge, D. D., who was ordained as pastor of the church in Norfolk, April 25, 1832, which office he still holds. Irene married Rev. William A. Larned, who was or-

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[a] Allen; Sprague, I., 369, 370; Dr. McEwen's Discourse in Proceedings of Litchfield North and South Consociations, &c., pp. 90–92.

[b] Discourse of Rev. Frederick Marsh at funeral of Joseph Battell, and Remarks of Rev. Joseph Eldridge, D. D., in same pamphlet.

[c] Allen.

dained as pastor of the church in Millbury, Mass., in May, 1834 and dismissed in October, 1835; was associated with Rev. N. S. S. Beman, D. D., and Rev. E. N. Kirk, in teaching in a theological institution at Troy, N. Y., for three years, 1836–1838, and was Professor of Rhetoric and English Literature in Yale college from the fall of 1839 until his death in February, 1862.[a] Urania married Hon. James Humphrey, who began the practice of law in Louisville, Ky., in 1836, moved to Brooklyn, N. Y., in 1838, and followed his profession in New York city for nearly thirty years in the eminent law firm of Butler, Barney & Humphrey; was sent to the Legislature, and was elected to Congress in 1858 and in 1864, and died while a member of Congress, in June, 1866.[b] Ellen married Rev. Azariah Eldridge, D. D., pastor of the North Congregational church in New Bedford, Mass., 1847–1856; pastor of Fort-street Presbyterian church, Detroit, Mich., 1858–1865, and preacher at the American chapel, Paris, 1866–1868.

Josiah Battell, son of William and Sarah *Buckingham* Battell, was born, March 1, 1776; spent two years in Yale college, and studied law in Litchfield; was one of the early settlers of Morgan, O., where he followed agriculture, and died, May 10, 1843, aged 67.

Rufus Woodward, son of Dr. Samuel and Mary *Griswold* Woodward, was born, July 17, 1793; was graduated at Yale college in 1816, with the highest honors; was tutor in that institution, Oct., 1818—Feb.,'1822, when his health failed; sailed for Europe in July, 1823, for the purpose of pursuing his studies and if possible, of regaining his health, and died in Edinburgh, Nov. 24, 1823, aged 30. He was interred in the ministers' burying ground in that city in a spot beneath a stone tablet in the wall, and his brother, Dr. Charles Woodward, has caused a marble slab to be inserted in the wall,

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[a] President Woolsey's Discourse at funeral of Prof. Larned.

[b] Daily Globe, June 25, 1866.

with a suitable inscription. He was a young man of such rare moral and intellectual qualities as gave promise of distinguished usefulness. He delivered an oration before the Phi Beta Kappa Society in 1822. He contributed the following articles to the Christian Spectator: a Review of the Memoirs of Samuel J. Mills, II., p. 250; an Inquiry respecting Conscience, II., p. 337; a Review of the Means of National Prosperity, II., p. 358; on Purity of Heart, III., p. 225; Review of Stewart's Outlines, III., p. 244.

For further notices of him, see the March number of the Christian Spectator for 1825, and Biographical Sketches of the members of the class of 1816, pp. 68–69, prepared by Prof. William C. Fowler, LL. D., who was his class-mate, room-mate, and fellow tutor at Yale college.

John Bennett Lyman, son of John and Salome *Maltby* Lyman, was graduated at Williams college in 1825; studied theology at New Haven; was licensed by New Haven East Association in 1831; has been considerably employed in teaching, and is now residing in Torringford and engaged in agriculture.

Ebenezer Harris Rood, son of Dea. Ebenezer and Ann Aurelia *Loomis* Rood, was born, September 25, 1825; went to Illinois about 1847; was employed a few years at Farmington in agriculture and teaching; moved to Bloomington, Ill., about 1850, where he is successfully engaged in the grain and lumber business. He has been clerk of McLean county, and has been two or three times elected mayor of Bloomington.

Physicians of Torringford.

Isaac Day, a native of Colchester, practiced here a short period, and died, Sept. 16, 1779, aged 29.

Joel Soper, a native of Windsor, resided here and was in practice about the time of Dr. Day's death. He afterwards practiced in Goshen, and subsequently moved to Augusta,

Oneida county, N. Y., where he died about 1830, aged 94. His wife, Rachel *Hill*, died about the same time, aged 88.

Samuel Woodward, M. D., born in Watertown in 1751; was two years at Yale college when the course of study was interrupted by the war; began the study of medicine; volunteered to defend New Haven and Fairfield when they were attacked by the British, and served for a time as the surgeon of a regiment; began practice in Torringford in 1779;[a] educated not less than forty students, and was the consulting physician for all the region; represented Torrington several times in the legislature and died, Jan. 26, 1835, aged 84. Judge Church speaks of him as "almost literally a father of the faculty." It was owing to the presence and influence of this eminent man that, as Dr. Charles Woodward says, "more young men have probably entered the profession from Torringford than from any place of its size in New England."

Samuel B. Woodward, M. D., was for a time associated with his father in practice here. See page 81. He was followed by

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[a] He married Mary Griswold, daughter of Capt. Shubael and Abigail *Stanley* Griswold, in 1780; and here is a copy of the outfit the bride received, which in kind and amount was in those days considered "splendid."

1 Cow,	$12.00	1 Brass Kettle—4 pail fulls,	$7.00
1 Case of Drawers,	18.00	1 Iron Pot,	1.50
1 Square Table,	3.00	1 Tea Kettle,	1.50
6 Good Chairs,	9.00	1 Dish Kettle,	1.50
5 Common Chairs,	4.50	1 Spider,	1.00
2 Pewter Platters,	1.75	1 Skillet,	50
6 Pewter Plates,	2.00	2 Candle Sticks,	50
6 Earthen Plates,	50	1 Dutch Wheel,	2.67
2 Beds—complete,	45.00	1 Pair of Flat-Irons,	1.25
1 Quart Pewter Cup,	75	Linen,	5.50
6 Knives and Forks,	2.50	Slice and Tongs,	2.00
1 Quart Basin,	50	2 Beds,	5.00
1 Pint do.,	34	Curtains,	5.00
1 Porringer,	34	1 Great Chair,	1.00
1 Looking Glass,	4.00	1 Chest,	60
1 Pewter Tea Pot,	1.50		
1 Set of Tea Cups and Saucers,	50		$142.70

Erasmus D. Hudson, who did not continue long in practice here. See p. 80.

Jairus Case, a native of Simsbury, succeeded him, but not long after moved to Winsted and engaged in other pursuits, and is now residing in Granby.

Edward[a] W. Hatch, M. D., a native of Blandford, Mass., practiced here in 1843–1844, and no man has succeeded him. He moved to Meriden and followed his profession until he was chosen superintendent of the State reform school in that city, January 12, 1859, which position he now holds. He is also physician and treasurer of the institution.

Physicians raised up in Torringford.

Thaddeus Austin, son of Andrew Austin, born in 1783; studied with Dr. Samuel Woodward; practiced in Fayetteville, N. C., and died, much respected by the profession, Sept. 12, 1812, aged 29.

John Bissell, son of Ebenezer Bissell, born about 1779; studied with Dr. Samuel Woodward; died in Onondaga county, N. Y., at a good old age.

Eliphaz Bissell, son of Eliphaz Bissell, born 1779; studied with Dr. Samuel Woodward; practiced in Vernon, N. Y., and was reputed to be talented; died by drowning in 1829, aged 50.

Hezekiah Bissell, son of Eliphaz Bissell, born 1792; studied with Dr. Samuel Woodward; practiced in Wooster, O., and was for some time judge of a high court in that State.

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[a] Not Elias, as given by mistake on p. 11.

Gaylord G. Bissell, son of Roderick and Fanny *Gaylord* Bissell, was born, February 13, 1824; studied with Dr. Beckwith, of Litchfield; practiced at Bethlehem, Conn., and afterwards spent seven years in the Rocky Mountains; was judge of a high court in Montana, and for a considerable time was mayor of Virginia City, Montana; is now practicing at Lovillia, Iowa.

Charles R. Bissell, son of Roderick and Fanny *Gaylord* Bissell, born, May 18, 1831; studied with his brother at Bethlehem; began practice in Berkshire county, Mass.; went to Colorado, Rocky Mountains, where he was for some time judge; was one year auditor of the State, and is now living in Central City, Colorado.

Elisha Clark, son of Abel Clark, studied with Dr. Samuel Woodward, and had nearly completed his course, when he was taken away by consumption, in 1810.

Erskine Curtis, son of Truman and Wealthy *Parsons* Curtis, studied with Dr. Harvey B. Steele, of Winsted, and is now practicing in New Hartford.

Samuel Fyler, son of Ulysses Fyler, born Feb. 11, 1782; studied with Dr. Samuel Woodward; commenced practice at Hilton Head, S. C., and died there, aged 39.

Horace C. Gillett, son of Horace and Rachel *Austin* Gillett, born in 1806; studied with Dr. Charles Woodward; began practice in South Windsor about 1828; subsequently left the profession, and is now living in Chicago.

Augustine Hayden, son of Capt. Augustine and Cynthia *Fyler* Hayden, born, Sept. 28, 1770; studied with Dr. Abernethy, of Harwinton; practiced in Chatham, N. Y.; died at the residence of his son in Franklinville, N. Y., March 28, 1838, aged 68. He continued in practice until his constitution failed, and was often called in consultation after that.

Samuel Hayden, son of Captain Augustine and Cynthia *Fyler* Hayden, born in 1772, studied in Yale college, but was

not graduated. It is believed that he studied medicine with Dr. Moses Hayden, of Conway, Mass. He commenced practice in Windham, Pa., became eminent, was much sought for counsel, and followed the profession until disabled by the infirmities of age.

Erasmus D. Hudson, son of Daniel Coe Hudson; studied with Dr. Fowler; practiced in Bloomfield, and afterwards in Torringford, where he also taught a private school; was some time employed as an anti-slavery lecturer; and is now engaged in the manufacture of artificial limbs in New York city.

Philander P. Humphrey, son of Daniel G. and Eliza *Burr* Humphrey, born about 1822, studied with Dr. Hubbard, of New Hartford, and after some practice in New England, moved to St. Paul's, Minnesota, near which place he and all his family, except one son, were murdered by the Indians in the massacre of 1862.

Elijah Lyman, son of David and Mary *Brown* Lyman, born, August 16, 1773; studied with Dr. Samuel Woodward, and practiced in Torrington; was chosen deacon of the church in that place in 1813, and died, November 5, 1819, aged 46.

Norman Lyman, son of David and Mary *Brown* Lyman, born, September 6, 1787; studied with his brother, Elijah Lyman, and with Dr. Samuel Woodward; practiced in Glastenbury, 1812–1828, and in Warren the remainder of his life, where he died, October 20, 1850, aged 63. He was much esteemed by his medical brethren and the community, and was a valuable member of the church.

Willard Miller, son of Deacon Ebenezer and Thankful *Allen* Miller, born, January 1, 1788, studied with Dr. Samuel Woodward, settled at Vernon, N. Y., and died of fever at Johnstown, N. Y., May 11, 1825, aged 25—where he had gone to visit a young lady to whom he was engaged.

Allen G. Miller, born, October 31, 1794, brother of Willard Miller, studied with Dr. Samuel Woodward and Dr. Abernethy, of Harwinton, settled in Mansfield, O., and died, July 30, 1849, aged 55.

Gaylord B. Miller, son of Deacon Ebenezer and Thankful *Allen* Miller, born, May 1, 1797, studied with his brother, Allen G. Miller, practiced with him in Mansfield, O., and died, July 18, 1828, aged 31.

Gaylord B. Miller, son of Deacon Thomas A. and Mary C. *Hudson* Miller, born, July 4, 1831, studied with Dr. James Welch, of Winsted, and attended lectures at Woodstock, Vt., Ann Arbor, Mich., and Pittsfield, Mass.; commenced practice in Harwinton in January, 1852, and moved to Grand Rapids, Mich., in January, 1864, where he now lives.

Hiram Watson, son of Thomas and Melesent *Wetmore* Watson, was born, January 21, 1802; attended lectures at Harvard University in 1825; studied with Dr. Charles Woodward; practiced in East Windsor, Conn., until June, 1854, when he moved to New York city, where he resided until October, 1856, when he moved to Detroit, Mich., where he now lives, and is engaged in the manufacture of vinegar, and in dealing in western lands. Watson Genealogy, page 29.

Samuel Bayard Woodward, son of Dr. Samuel and Mary *Griswold* Woodward, was born, June 10, 1787; studied with his father, practiced for a year or two in Torringford, and settled in Wethersfield in 1808, where he practiced about twenty years. His office was the greatest resort in that vicinity for young men who wished to enter the profession. He had a prominent instrumentality in securing the establishment, in 1820, of the Retreat for the Insane; was a member of the State senate from the first district in 1832; was one of the examiners of the Medical School in New Haven; was superintendent of the State Lunatic Asylum at Worcester, Mass., from September, 1832 till June, 1846, when he resigned on account of ill health, and moved to Northampton, where he died, January 3, 1850, aged 63. While at Worcester, he projected an asylum for inebriates, and had an influential part in the formation of the Massachusetts School for Idiotic Youth. The Trustees of the institution at Worcester say of him: "He was one of the first in the country to introduce the mild and humane treatment of the insane, which is now generally

adopted; and his annual reports showed a proportion of recoveries which was formerly without precedent in the records of medical science." "His education, his experience on the subject of insanity, his ardent temperament, his business habits, his knowledge of men, his benevolent spirit, his habit of looking upon the bright side of human nature, his presence, and his noble personal appearance—all conspired to sustain and carry him successfully through an undertaking beset with manifold difficulties." "Few men enjoyed so large a share of public confidence and private esteem." He is spoken of as one "who has done the State that adopted him imperishable honor." In the asylum at Worcester are to be found his portrait, and a marble bust of him costing $700.

His annual reports were full, and were widely circulated, and highly commended in this country and in Europe. He contributed much for medical magazines on medical subjects and on the biography of physicians. He published a little volume of "Hints to the Young," and also an essay on "The Fruits of New England."

Allen; Address of Pliny Earle, M. D., Superintendent of State Hospital for the Insane, at Northampton, Mass., at the laying of the corner-stone of the General Hospital for the Insane of the State of Connecticut, June 20, 1867, page 5; 18th Annual Report of the Trustees of the State Lunatic Asylum, at Worcester, December, 1850; Judge Church's Address in Litchfield County Centennial, page 62.

Elijah Woodward, son of Dr. Samuel and Mary *Griswold* Woodward, born in 1789, studied with his father, and when ready to commence practice had a violent hemorrhage from the lungs, went down rapidly with consumption, and died in 1817, aged 28.

Henry Woodward, son of Dr. Samuel and Mary *Griswold* Woodward, born in 1795, studied with his father, and with his brother, Samuel B. Woodward, with whom he practiced three or four years in Wethersfield. He then settled in Middletown, and practiced there until he died of consumption in 1832, aged 37. He represented Middletown in the legislature

in 1830 and 1831, and for the time he was in practice, had a high reputation in his profession.

Charles Woodward, son of Dr. Samuel and Mary *Griswold* Woodward, born in 1798, studied with his father and with his brother, Samuel B. Woodward, and began practice in 1822 in Windsor; moved to Middletown in 1832, where he is still in practice, in the seventy-first year of his age; was elected vice-president of the Connecticut Medical Society in 1866, and president in 1867; was a member of the State senate in 1841: represented Middletown in the legislature in 1839, 1847, and 1857; and has made some addresses, reports to the legislature, and speeches, which have been published.

The Revival of 1798–1799.

This account is copied from pages 27–30 of the first number of the first volume of the Connecticut Evangelical Magazine, published at Hartford in July, 1800, and is in the form of a letter to the editors.

"Torringford, Litchfield County.

Gentlemen:

In the latter end of August, 1798, unusual religious appearances commenced in this place, especially among the young people. They met weekly by themselves. Their number constantly increased, until it was found that a private room would not contain them. They then repaired to the meeting-house, where they prayed, sang, and conversed on religious subjects. An event so extraordinary excited a spirit of general inquiry throughout the society, and several weeks, and even months passed away, while as yet one was scarce able to decide whether any very deep or powerful impressions were on their minds or not, unless in a very few instances. In the meantime an unusual solemnity appeared on the countenances of the people in general. And those who, antecedently to all this, had been much in prayer to God for a day of his divine power, "thanked God and took courage." Of course, conference meetings of a more general nature were appointed, and crowds were wont to assemble at such seasons. Thus things passed on, with but few instances of hopeful conversions, until about

the middle of the following winter. While our hopes and our fears had thus long been very sensibly excited by turns, as appearances varied, at this memorable period, it pleased the Great Head of the church, in a very peculiar manner, to show forth his presence and power in the midst of the people. So extraordinary a season for weeks, and we may say for months, we never witnessed. An answer to the inquiry whether the Lord was indeed among us or not, was now attended with no difficulty. The minds of many were greatly agitated, and unusual attention was paid to means of instruction. In the time of this extraordinary visitation, a goodly number of the people obtained hope of their reconciliation to God.

Having made this general statement, I shall now descend to some particular observations.

I. It is worthy of particular notice, that the work has been carried on with remarkable regularity. Little or nothing has been discovered of wild enthusiasm or disorder. The subjects of the work have been as able and ready in any stage of it, to inform of the ground of their distress, as a patient to tell what part of his body was in pain. This, perhaps, may account for it, in a measure, that there has been so little open opposition to the work. Such as wished to censure and reproach it, were confounded. It may be observed—

II. As to the nature of the work, that it has been such, in the course and issue of it, as wonderfully to display divine power and grace, and to bring out to view the human heart. The subjects of it, in the first stages of their concern, have generally been filled with surprise and astonishment at themselves and their past lives; and seeing themselves in danger, have formed resolutions, and entered on measures to amend their situation. When led to a more full discovery of their own hearts, and to an increasing conviction of the impossibility of ever obtaining relief in their own way, they have felt very sensibly disturbed. They have been ready to plead in their own defense, while they dared to do it, that they could do no more than they could—that they never made their own hearts—and that it was out of their power to change them.

They have contended also against God for showing mercy to others, while they were left—and even for giving them existence. But as their convictions increased, they became sensible of the dreadful obstinacy of their own hearts, and found themselves growing worse and worse, till finally all hope disappeared, except what arose from the sovereign grace of God—from the consideration that he could, and that he would, have mercy on whom he would have mercy. They found their hearts so much opposed to God, to his law, and to the gospel, as to see that nothing short of divine power could ever subdue them. In the midst of all this, their proud and obstinate spirits would rise against that very sovereign grace which secured them from utter despair, and contained their only remaining hope of escaping divine wrath. But no sooner were they led to a discovery of the justice of God in their condemnation—to see and to feel that the law was right and holy, and hell their proper place—than they found their mouths shut, and their complaints at an end. They have readily acknowledged that God would be glorious in executing sentence against them. Thus have they been brought to resign themselves cheerfully, without any reserve, into the hands of God, to be disposed of as may be most for his glory—rejoicing that they were, and might be, in the hands of such a holy, just, and wise God, let their future situation be what it might. There have been among them such like expressions as these—'The character of God has appeared inexpressibly beautiful, even in the view of his pronouncing sentence against me;' 'I wish that others might praise God, though I should perish.'

It has been no uncommon thing for the subjects of the work, whose chief distress and anxiety antecedently arose from a sense of their being in the hands of God, unexpectedly to find themselves rejoicing in that very consideration—contemplating the glory and happiness of God as an object of higher consequence, and more precious, than their own personal salvation; and all this, while as yet they have had no idea of having experienced any saving change of heart. They have in various instances apparently rejoiced in God's supremacy, and in being at his disposal, calmly leaving their case to his wise

and holy decision, and have conversed in a language to which they never before were accustomed, and have gained the favorable opinion of others, while they have had no such thought respecting themselves. Instead of this, jealousies have often been excited in their minds, on finding themselves so calm and peaceful, that God had left them—that their concern was over, and have wished it to return again. And when at length, reflecting on their views and feelings, or by conversing with others, they have ventured to entertain some feeble hope about themselves, it has been in various instances of short-continu ance. Within the course of a few days, or perhaps a shorter period, they have had such an overwhelming sense of the extreme sinfulness and corruption of their own hearts, as to be ready to conclude it to be utterly impossible that they should have any grace. This may account for a remark frequently made by themselves, and circulated by others, that they had given up their hope.

In consequence of becoming reconciled to the divine character, law, and sovereignty, to which before they were so much opposed, the character and work of Christ have been wont to appear unspeakably glorious and beautiful, as magnifying the divine law, and opening a way for the acceptance of sinners in such a manner as glorifies God, and exalts the grace and work of Christ, and lays them prostrate at his feet.

The great and essential difference between their former and present views and feelings, has very sensibly affected their own minds as well as the minds of others, especially in those instances in which they had antecedently distinguished themselves by their opposition to the doctrines of decrees, divine sovereignty, the absolute dependence of the creature on God, and his universal providence, and the duties of unconditional submission and disinterested affection. To find themselves now attached to those very doctrines and duties, and lamenting their former blindness, has served to excite peculiar admiration and gratitude.

III. It may, perhaps, be proper to notice, that the Great Head of the church has by no means confined himself in the display of his grace to persons of any particular rank or age.

Children and young people of both sexes, and heads of families of different ages, and, in one or two instances, such as were far advanced in life, are among the number who hope, though once they were blind, that now they see. The impressions were such on the minds of the children, in different schools, as led them to lay aside their customary diversions, and sometimes to pass their intermissions in prayer, reading, or religious conversation among themselves. Such as were capable, requested it as a privilege that they might be allowed at school to read in their Bibles. Several of the scholars obtained hope respecting themselves, some under twelve years of age, but the greatest number between twelve and eighteen.

IV. The uniformity every where observable as to the views and exercises of the subjects of the work, is a circumstance particularly to be noticed, both antecedent to their obtaining relief as well as afterwards. Most generally, let any person become informed in respect to a single instance, of the views and feelings of a sinner under concern, and of his consequent exercises and different views and apprehensions, and he would for substance learn what others could say. The same excuses, pleas, cavils, and objections, against the doctrines and precepts of the gospel while under conviction, and the same kind of submission, when brought to a cheerful surrendry of themselves to God, which were found in one case were to be looked for in another. To find persons who never conversed, one with the other, communicating the same ideas, has been very striking to many. And it ought to be particularly observed here, that this is not the case merely in neighborhoods or societies, but in distant and different quarters, wherever the work has spread, amongst those who never saw nor heard of each other. The observations already made respecting the nature of the work in this society, apply with equal truth to other societies, so far as can be known, both far and near. All are made to drink into one spirit, and to speak one language. After all—

V. It is by no means pretended that the wheat is wholly free from a mixture of tares, or that all who entertain hope of themselves are really friends to Christ. The parable of the

sower may doubtless be applied in a greater or less degree; and it is to be feared that more or less will finally wither away. Sufficient to such a day is the evil thereof. It is very gratifying to the friends of Zion that there are so few instances of this nature, where apparent evidence of a change of heart has been exhibited. One observation farther.

VI. It is conceived, and it is thought no more than proper to acknowledge it, that the measures which have been adopted by the State for the spread of the gospel—the address from the General Assembly, recommending a more careful observation of the Sabbath—the regulations respecting schools—together with various late publications—have been employed under Providence to promote and spread this great and glorious work which God hath already wrought, and is still accomplishing.

Yours, SAMUEL J. MILLS."

THE DEACONS OF THE CHURCH.

Jonathan Kelsey, died in 1792, aged 89.

Nehemiah Gaylord, died in 1801, aged 80.

Abraham Filley.

Ebenezer Miller, died in 1814, aged 79.

Job Curtis, died in 1807, aged 62

Ebenezer Miller, 2d, son of Dea. Ebenezer Miller, appointed in 1807, died in 1842, aged 78.

Elizur Curtis, son of Dea Job Curtis, appointed in 1808, resigned in 1843, died in 1868, aged 85.

Ebenezer Rood, son of Ebenezer Rood, appointed in 1826, resigned in 1843, died in 1851, aged 75.

Thomas Watson, son of Thomas Watson, appointed in 1843, resigned in 1855, and moved to West Winsted, where he is now deacon.

Thomas A. Miller, son of Deacon Ebenezer Miller, 2d, appointed in 1843, died in 1861, aged 55.

Harvey L. Rood, son of Dea. Ebenezer Rood, appointed in 1855.

William Watson, son of Alvan Watson, appointed in 1861.

STATISTICS OF CHURCH MEMBERSHIP FOR 1847—1869, SHOWING THE NUMBER OF MEMBERS REPORTED ON THE FIRST OF JANUARY, AND THE CHANGES, BAPTISMS AND CHARITIES DURING THE YEAR.

	MEMBERS JAN. 1.				ADDED.			REMOVED.				BAPT.		CHARITIES OF THE CH. AND CONG'TION.
	Mal.	Fem.	Tot.	Ab.	Prof.	Let.	Tot.	Dth.	Dis.	Ex.	Tot	Ad.	Inf.	
1847	70	101	171	49	2	7	9	3	14	2	19	1	4	$326.09
1848	66	95	161	31	1	5	6	4	10	3	17	1	1	350.00
1849	59	89	148	19	16	1	17	2	5	2	9	8	3	420.40
1850	65	95	160	25	2	2	4	2	14	1	17	0	5	501.57
1851	68	82	150	22	6	6	12	5	9	1	15	2	0	467.75
1852	58	89	147	19	0	1	1	1	2	1	4	0	11	478.42
1853	57	87	144	24	0	0	0	3	4	1	8	0	4	520.88
1854	54	83	137	27	0	0	0	4	4	0	8	0	3	545.40
1855	49	80	129	24	0	3	3	1	5	1	7	0	0	337.63
1856	46	79	125	21	1	1	2	3	0	0	3	0	4	470.28
1857	47	76	123	22	2	3	5	1	0	0	1	2	4	273.97
1858	47	79	126	25	29	6	35	2	1	0	3	11	6	428.37
1859	61	99	160	28	2	0	2	2	8	1	11	0	1	400.00
1860	62	87	149	26	1	3	4	2	3	0	5	1	2	464.71
1861	56	92	148	27	0	1	1	5	1	0	6	0	3	410.31
1862	56	89	145	27	1	1	2	2	2	0	4	0	1	397.00
1863	55	88	143	31	0	0	0	6	2	0	8	0	1	196.50
1864	54	82	136	30	0	0	0	2	0	0	2	0	0	391.06
1865	47	78	125	29	0	2	2	1	4	0	5	0	4	351.27
1866	47	73	120	15	5	4	9	3	4	0	7	0	3	394.75
1867	48	77	125	25	19	0	19	1	2	0	3	6	2	350.25
1868	53	88	141	23	6	1	7	4	6	9	19	8	5	335.50
1869	45	82	127	8	1	0	1	1	2	0	3	0	1	335.00
					94	47	141	60	102	22	184	40	68	$9,147.05

CATALOGUE OF THE CHURCH IN TORRINGFORD.

It is probable that a complete list of all who have ever been members of this church, would contain about one hundred and twenty-five more names than are here recorded; but some of these omitted names are lost, and others are not accompanied with such evidence of membership as will warrant adding them to the roll.

Explanations. P. signifies profession; L., letter; D., death; W. W., watch withdrawn; Ex., excommunication; and a star, that the person is no longer known as a member of this church, though the records do not show when nor how the removal occurred. That part of the name of a wife or widow, which is in Italics, gives her family name before the marriage.

This list extends to and includes Sunday, Jan. 2, 1870, and embraces the names of 176 males and 303 females; total, 479.

MEMBERS.

Admitted.			Removed.	
When.	*How.*		*How.*	*When.*
1848	P.	Adams, Mary,	L.	1850
		Addis, Orphenia S. *Gross*, wife of Geo. T. Addis,	L.	1849
1843	P.	Andrews, Emory A.,	W. W.	1868
1818	P.	Austin, Nathaniel,	L.	1828
		Austin, Anna, his wife,	D.	
1779		Austin, Margaret *Mills*, his 2d wife,	L.	1828
1818	P.	Austin, Lewis,	L.	1828
1818	P.	Austin, Rebecca,	L.	1828
1858	L.	Bailey, Tamisen *Blood*, widow of Randall Bailey.		
		Bancroft, Juliette K. *Hudson*, wife of John T. Bancroft,	L.	1844
		Barber, John,	D.	1837
		Barber, Ursula *Catlin*, his wife,	D.	1841

1832	P.	Barber, John Catlin.		
1821	P.	Barber, Sarah *Miller*, his wife.		
1851	P.	Barber, Chester.		
1851	P.	Barber, Marilla *Birge*, his wife,	D.	1852
1843	P.	Barber, Chester Hopkins.		
1845	L.	Barber, Maria E. *Blake*, his wife.		
1849	P.	Barber, Willard Osgar.		
1851	L.	Barber, Sarah *Birge*, his wife,	D.	1853
1849	P.	Barber, Mary Ellen *Woodward*, his 2d wife.		
1867	P.	Barber, Sarah B.		
1849	P.	Barber, Janette S. *Birge*, wife of Horace W. Barber,	L.	1850
1843	P.	Bates, Mary Louisa *Taylor*, wife of Admatha Bates,	L.	1846
		Battell, William,	D.	1832
		Battell, Sarah *Buckingham*, his wife,	D.	1806
		Beach, Lucy *Walling*, wife of Ebenezer Beach,	L.	1839
1843	P.	Benedict, Lucina L.,	L.	1850
		Birge, Sally *Barber*, wife of Aranda Birge,	D.	1812
1831	P.	Birge, Simeon,	D.	1854
		Birge, Experience *Hamlin*, his wife,	D.	1844
1818	P.	Birge, Sally,	L.	
1818	P.	Birge, Luther,	L.	
1843	P.	Birge, Roswell.		
1858	P.	Birge, Allstyne M.		
1861	L.	Birge, Eliza M. *Hewitt*, his wife.		
1827	P.	Birge, Nathaniel.		
1858	P.	Birge, Martha Ann.		
1844	L.	Birge, Sally *Barber*, wife of George Birge.		
1867	P.	Birge, Celia M.		
1870	P.	Birge, Julia *Waterman*, wife of Wilbur F. Birge.		
		Bissell, Ezekiel,	D.	1783
		Bissell, Ruth *Devotion*, his wife,	D.	1802
		Bissell, Ezekiel, 2d,	D.	1834
		Bissell, Lucretia *Spencer*, his wife,	D.	1833
		Bissell, Rhoda *Bissell*, widow of Elisha Bissell,	D.	1843
1832	P.	Bissell, Charlotte *Birge*, widow of Pelatiah Bissell,	D.	1863
		Bissell, Peter Mills,	L.	
		Bissell, Sarah *Comstock*, his wife,	L.	

1851	L.	Bissell, Harriette *Curtis*, wife of Lucius E. Bissell,	L.	1869
		Bissell, Melesent *Watson*, wife of Edward Bissell,	L.	
1837	P.	Bissell, Mary S.,	L.	1850
1851	P.	Bissell, Lucius,	L.	1866
1844	P.	Bissell, Sarah *Patton*, his wife,	L.	1866
1859	P.	Bissell, Roderick.		
1859	P.	Bissell, Fanny *Gaylord*, his wife.		
1849	P.	Bissell, Esther Ann.		
1866	P.	Blakeslee, Martha E.		
1848	L.	Brace, Mary Ann *Loomis*, widow of Hezekiah Brace,	L.	
1858	P.	Brace, Ellen Ann,	*	
1858	P.	Bronson, Charlotte Ann *Pond*, wife of Nathan S. Bronson,	L.	1861
1843	P.	Bronson, Mary Jane *Bissell*, wife of Merritt Bronson,	L.	1860
		Burr, Tabitha *Loomis*, wife of John Burr,	D.	1828
		Burr, Mehetabel *Loomis*, wife of Reuben Burr,	D.	1793
		Burr, Martha *Beach*, his 2d wife,	D.	1835
1822	P.	Burr, Fanny *Taylor*, 2d wife of Uriel Burr.		
1858	P.	Burr, Uri Curtis.		
1843	P.	Burr, Sarah *Mix*, his wife.		
1849	P.	Burr, Lucius.		
1851	P.	Burr, Sarah Jane *Woodruff*, his wife.		
1867	P.	Burr, George A.		
1867	P.	Burr, Mary Adelaide.		
1835	P.	Burr, Milo.		
1826	L.	Burr, Mary *Skinner*, his wife,	D.	1864
1858	P.	Burr, Lavinia E. *Hurlbut*, wife of John Milo Burr.		
1835	P.	Burr, Hiram,	L.	1851
	L.	Burr, Almira *Cook*, his wife,	D.	1850
1867	P.	Burr, F. Ella.		
1831	P.	Burr, Rufus,	D.	1863
1821	P.	Burr, Ann S. *Hudson*, his wife,	L.	
1847	L.	Burr, Alonzo,	Ex.	1851
1849	P.	Burr, Franklin,	W. W.	1859
1841	L.	Burwell, Ellis,	L.	1843

1849	P.	Calkins, Jane A. *Birge*, wife of Stephen E. Calkins,	L.	
		Carr, Clement,	D.	1853
		Carr, Jedidah *Pelton*, his wife,	D.	1842
		Clark, Converse,	L.	
		Clark, Almira *Burr*, his wife,	L.	
1858	P.	Cleaveland, Sarah J. *Taylor*, wife of George Cleaveland,	D.	1860
1838	L.	Cleveland, Mary,	L.	1848
1837	L.	Cleveland, James C.,	Ex.	1847
1837	P.	Cleveland, Lucy C. *Watson*, his wife	Ex.	1847
1867	P.	Cleveland, John Robert McDowell.		
		Coe, Caroline *Brown*, wife of Sylvester Coe,	L.	1847
1843	P.	Coe, Julia E.,	L.	1847
		Collier, Henry,	L.	
		Colt, Anson,	D.	1848
1816	P.	Colt, Chloe *Gillett*, his widow,	D.	1860
1817	P.	Colt, Anson, 2d,	W. W.	1850
1831	P.	Colt, Henry.		
1831	P.	Colt, Chloe *Catlin*, his wife.		
1858	P.	Colt, George K.		
1858	P.	Colt, Margarette E. *Griswold*, his wife.		
1868	P.	Colt, Luman.		
1816	L.	Cook, Louisa *Fuller*, wife of Luther Cook,	L.	1859
1851	L.	Cook, Jane M. *Hand*, wife of Charles N. Cook.		
1849	P.	Cross, Ann,	W. W.	1868
		Curtis, Job, Deacon,	D.	1807
		Curtis, Eunice *Cowles*, his wife,	D.	1804
1799	P.	Curtis, Elizur, Deacon,	D.	1868
		Curtis, Naomi *Kellogg*, his wife,	D.	1804
1805	L.	Curtis, Amanda *Steele*, his 2d wife,	D.	1863
	P.	Curtis, Naomi K.,	L.	1839
	P.	Curtis, Julius,	L.	1839
	P.	Curtis, Lucius, Rev.,	L.	1843
1851	P.	Curtis, Hermon.		
1834	L.	Curtis, Sophia *Stillman*, his wife,	D.	1851
1852	L.	Curtis, C. Cecilia *Stillman*, his 2d wife.		
1850	P.	Curtis, Eugenia Sophia,	D.	1857
1801	P.	Curtis, Uri,	D.	1854
1817	L.	Curtis, Mary *Adams*, his widow,	L.	1855
1818	P.	Curtis, Rufus,	D.	

		Curtis, Ursula *Fowler*, his wife,	*	
		Curtis, Jabez Gillett,	D.	1848
		Curtis, Louisa *Wetmore*, his wife,	L.	1850
1803	P.	Curtis, Hannah *Drake*, widow of Zebulon Curtis,	D.	1851
		Curtis, Wealthy *Parsons*, wife of Truman Curtis,	D.	1838
1847	L.	Curtis, Emily *Cornish*, his widow.		
1855	L.	Curtis, Hezekiah P.		
1855	L.	Curtis, Amelia *Parsons*, his wife.		
1866	P.	Curtis, Ella A.		
1843	P.	Daily, Harmon,	Ex.	1852
1860	L.	Daily, Mercy L. *Ball*, his widow,	D.	1868
1843	P.	Daily, Ellen E. *Bailey*, wife of Wm. Daily,	Ex.	1848
1834	P.	Daniels, Sarah R. *Talmadge*, wife of Caleb F. Daniels,	L.	1866
1867	P.	Daniels, Louisa.		
		Deming, Abigail *Loomis*, wife of George Deming,	L.	1842
1858	P.	Downs, Edwin,	W. W.	1868
		Durand, Julia G.	D.	1842
1843	P.	Durand, William.		
1827	P.	Durand, Loanna P. *Barber*, his wife.		
1858	L.	Eggleston, Mary E. *Hayden*, wife of Augustus Eggleston.		
1858	P.	Eggleston, Cynthia A.		
1858	P.	Eggleston, Sophia D.		
		Ellsworth, John,	D.	1848
		Ellsworth, Anna *Birge*, his wife,	D.	1828
		Ellsworth, Philander,	Ex.	1848
		Elmer, Abiathar,	D.	1829
		Elmer, Kezia *Bissell*, his wife,	D.	
1835	P.	Elmer, Peleg,	D.	1869
1842	L.	Emerson, Catharine *Brown*, wife of Rev. Brown Emerson,	L.	
1869	P.	Engert, Louisa.		
1855	L.	Fenn, Sarah *Roberts*, wife of Rev. Stephen Fenn,	L.	1859
		Filley, Abraham, Deacon,	D.	
1831	P.	Fogg, Sophia C. *Hayden*, wife of Rev. Geo. W. Fogg,	L.	1851

1843	P.	Foote, Jane E. *Humphrey*, wife of John C. Foote.		
		Freeman, Mary, wife of Harry Freeman,	D.	
1858	P.	Freeman, Edward H.,	L.	1862
		Frisbie, John,	D.	
		Fyler, Sybil,	W. W.	1848
		Gaylord, Nehemiah, Deacon.	D.	1801
		Gaylord, Lucy *Loomis*, his wife,	D.	1800
		Gaylord, Joseph,	D.	1821
		Gaylord, Ruth *Bissell*, his widow,	D.	1827
		Gaylord, Elijah,	D.	1797
		Gaylord, Margaret *Taylor*, his wife,	D.	1789
		Gaylord, Margaret *Bissell*, his widow,	D.	1840
1833	P.	Gaylord, Giles L.		
1838	L.	Gaylord, Pamela *Preston*, his wife,	D.	1846
1848	L.	Gaylord, Sarah *Blake*, his 2d wife.		
1867	P.	Gaylord, Hubert L.		
1867	P.	Gaylord, Mary L.		
		Gaylord, Nancy,	D.	
		Gibbs, Abigail W. *Hudson*, wife of Eber N. Gibbs,	L.	1841
		Gillett, Anna *Loomis*, wife of Jabez Gillett,	D.	1795
		Gillett, Loraine *Filley*, his 2d wife,	D.	1818
		Gillett, Horace,	L.	1848
		Gillett, Rachel *Austin*, his wife,	L.	1848
		Gillett, Betsey,	D.	1833
		Goodwin, Harvey,	L.	1847
1867	P.	Goodwin, Sarah M.		
		Gould, Rhoda *McCoe*, wife of Joseph Gould,	L.	1847
		Griswold, Laura *Barber*, 2d wife of Norman Griswold,	D.	1840
		Griswold, Jane *Woodford*, his 3d wife,	L.	1843
1826	P.	Griswold, Thaddeus,	D.	1854
1826	P.	Griswold, Margaret *Gaylord*, his widow.		
1834	P.	Griswold, Julia A. *Curtis*, wife of Richard W. Griswold,	D.	1856
1857	L.	Griswold, Sarah *Clark*, his 2d wife.		
1843	P.	Griswold, Isabella *Kellogg*, wife of Stanley Griswold.		
1866	P.	Griswold, Isabella W.		
1866	P.	Griswold, Anna M.		

1867	P.	Griswold, Nellie P.		
		Gross, Sally *Ellsworth*, widow of Israel Gross,	L.	1849
		Gross, Harvey H.,	L.	1839
1841	P.	Gulliver, Fannie W. *Curtis*, wife of Rev. John P. Gulliver, D. D.,	L.	1846
1827	P.	Hall, Gideon,	L.	
1868	P.	Harrison, Richard.		
1858	P.	Hart, Jane *Tuttle*, widow of Salmon Hart,		
1834	P.	Hathaway, Mary E. *Curtis*, widow of Jared Hathaway.		
1866	P.	Hathaway, Anna F.		
	P.	Hayden, Augustine,	D.	1824
1831	P.	Hayden, Cicero,	L.	1851
1831	P.	Hayden, Sophia *Squires*, his wife,	L.	1851
1831	P.	Hayden, Tullius C.,	L.	1851
1843	P.	Hayden, William Henry,	L.	1851
1868	P.	Hayden, Charles H.		
		Henderson, Ruth *Mather*, widow of James Henderson,	L.	1841
		Henderson, Caroline M. *Gillett*, widow of Charles N. Henderson,	L.	1848
1868	P.	Hewitt, Alice M.		
1827	P.	Holcomb, James H.,	L.	
		Hotchkiss, Laura N.,	D.	
1865	L.	Hopkins, Anna *Palmer*, widow of Seymour Hopkins.		
1857	L.	Hopkins, Harvey P.		
1857	L.	Hopkins, Lydia *Tanner*, his wife.		
1870	P.	Hopkins, Gertrude *Waterman*, wife of Edward Hopkins.		
		Hudson, Daniel,	*	
		Hudson, Mary *Coe*, his wife,	*	
		Hudson, Abigail *Watson*, his 2d wife,	D.	1834
		Hudson, Daniel Coe,	L.	1838
		Hudson, Rhoda *Fowler*, his wife,	L.	1838
		Hudson, Erasmus D., Dr.,	Ex.	1849
		Hudson, Martha *Turner*, his wife,	Ex.	1849
		Hudson, Charlotte,	L.	1838
1816	P.	Hudson, Barzillai,	D.	1858

1816	P.	Hudson, Content *Picket*, his wife,	D.	1856
		Humaston, Esther,	*	
		Humphrey, Daniel G.,	D.	1831
		Humphrey, Lucretia *Eno*, his widow,	D.	1835
1816	P.	Humphrey, Daniel G. 2d,	D.	1858
1836	P.	Humphrey, Philander P., Dr.,	L.	1854
1843	P.	Humphrey, Charles G.,	W. W.	1868
1858	P.	Humphrey, James D.,	L.	
1858	P.	Humphrey, Chloe *Watson*, his wife,	L.	
1858	P.	Humphrey, Henry B. Stanton,	L.	1858
1866	L.	Humphrey, Dorothy *Miller*, wife of George Humphrey.		
		Hungerford, Charlotte *Austin*, widow of John Hungerford,	L.	
		Hurlbut, Leonard,	Ex.	1853
		Ingraham, Louisa,	D.	
1831	P.	Johnson, Levi Freeman.		
1831	P.	Johnson, Maria *Morris*, his wife.		
		Johnson, Daniel,	L.	1842
1849	P.	Johnson, Jarvis B.		
1849	P.	Johnson, Elizabeth *Hill*, his wife.		
1862	P.	Johnson, Sarah E.,	D.	1866
1867	P.	Johnson, Levi B.		
1867	P.	Johnson, Emily A.		
1867	P.	Johnson, Julia A.		
		Jones, Nancy *Johnson*, wife of James Jones,	D.	1840
		Kelsey, Jonathan, Deacon,	D.	1792
1860	P.	Lepian, Jane,	D.	1862
		Loomis, Hephzibah,	D.	1786
		Loomis, Sally *Burr*, wife of Asa Loomis,	L.	
		Loomis, Fitch,	D.	1822
		Loomis, Mary *Bissell*, his widow,	D.	1843
		Loomis, Michael,	D.	
		Loomis, Huldah *Loomis*, his wife,	D.	
		Loomis, Allen,	D.	1841
1810	P.	Loomis, Mary *Reed*, his widow,	D.	1853

1818	P.	Loomis, Aurelia,	L.	
		Loomis, Timothy,	D.	1832
		Loomis, Ann *Roberts*, his wife,	D.	1808
		Loomis, Hannah *Curtis*, his widow,	D.	1848
	P.	Loomis, Harvey, Rev.,	*	
1826	L.	Loomis, Ann *Battell*, his widow,	D.	1861
		Loomis, Laura *Lyman*, wife of Emory Loomis.		
		Loomis, Timothy 2d,	L.	1844
1843	P.	Loomis, Chloe *Riley*, his wife,	L.	1844
		Loomis, Philo A.,	L.	1850
1822	P.	Loomis, Mary A. *Watson*, his wife,	L.	1850
1836	P.	Loomis, Cornelius D.,	W. W.	1868
		Loomis, Justus,	L.	
	P.	Lowrey, Martha A. *Miller*, widow of John C. Lowrey,	L.	1845
		Lyman, David,	D.	1813
		Lyman, Mary *Brown*, his widow,	D.	1820
	P.	Lyman, Elijah, Dr.,	L.	
	P.	Lyman, Norman, Dr.,	L.	
	P.	Lyman, Orange, Rev.,	*	
1802	P.	Lyman, John,	D.	1865
1802	P.	Lyman, Salome *Maltby*, his widow.		
1821	P.	Lyman, John Bennett.		
1831	P.	Lyman, David Newton,	L.	1859
1843	L.	Lyman, Sarah E. *Stone*, his wife,	L.	1859
1858	P.	Lyman, John Newton,	L.	1859
		Lyman, Rufus,	L.	1850
		McCoe, Chloe *Phelps*, wife of Patrick McCoe,	L.	1851
	P.	McEwen, Sarah *Battell*, wife of Rev. Abel McEwen, D. D.,	L.	
1843	P.	Marsh, Lydia S.		
		Mather, Olive *Soper*, widow of Richard Mather,	D.	1839
		Miller, Ebenezer, Deacon,	D.	1814
		Miller, Thankful *Allen*, his wife,	D.	1802
		Miller, Loraine *Bissell*, his widow,	D.	1827
		Miller, Ebenezer, 2d, Deacon,	D.	1842
		Miller, Dorothy *Gaylord*, his wife,	D.	1797
1800	P.	Miller, Sarah *Catlin*, his widow,	D.	1851
1821	P.	Miller, Maria.		

1827	P.	Miller, Thomas A., Deacon,	D.	1861
1821	P.	Miller, Mary C. *Hudson*, his wife,	D.	1861
1849	P.	Miller, Gaylord B., Dr.,	L.	1853
1847	P.	Miller, Caroline A. *Watson*, his wife,	L.	1854
1849	P.	Miller, John T.,	L.	1851
1858	P.	Miller, Hobart B.		
1862	L.	Miller, Fanny E. *Mather*, his wife.		
1816	P.	Miller, Henry,	D.	1861
1816	P.	Miller, Abigail *Bristol*, his widow,	D.	1863
1842	L.	Miller, Harry,	W. W.	1848
1842	L.	Miller, Jane F. G., his wife,	W. W.	1848
		Miller, Luther,	L.	1838
1867	P.	Miller, Harriette L. *Hewitt*, 2d wife of Lewis B. Miller.		
1867	P.	Miller, Luther B.		
	L.	Mills, Esther *Robbins*, wife of Rev. Samuel J. Mills,	D.	1810
	P.	Mills, Florilla,	L.	
1806	P.	Mills, Samuel J., 2d, Rev.,	D.	1818
	P.	Mills, Jeremiah,	D.	1834
	L.	Mills, Eleanor *Witter*, his wife,	D.	1833
		Mills, Laura,	L.	1837
1843	P.	Mills, Electa J. *Lyman*, wife of Leavitt D. Mills,	L.	1848
1847	L.	Miner, Darius D.		
1847	L.	Miner, Mary E. *Wadsworth*, his wife.		
1867	P.	Miner, Mary Ellen.		
1858	L.	Miner, Charles,	D.	1867
1858	L.	Miner, Martha E. *Frost*, his widow.		
1867	P.	Miner, John Stanley,		
1868	P.	Miner, Josephine.		
		Minturn, Hiram,	W. W.	1868
		Minturn, Huldah *Cowles*, his wife,	D.	1857
1838	L.	Mitchell, Maria *Thorburn*, wife of David C. Mitchell,	L.	1853
	P.	Moore, Erasmus Darwin, Rev.,	L.	1844
1847	L.	Moore, Mary E. *Redfield*, wife of Rev. W. H. Moore,	L.	1854
1849	P.	Moore, Jane Ann *North*, wife of Elias C. Moore,	L.	1853
1848	L.	Morse, Catharine *Mix*, wife of Edward Morse,	L.	1849

1858	P.	Murray, Warren Brooker.		
		Newell, Almira F. *Palmer*, wife of Henry H. Newell,	L.	
1858	L.	Newman, Elizabeth *Goodale*, wife of Rev. Charles Newman,	D.	1863
1793	P.	Nichols, George,	*	1797
1793	P.	Nichols, Elizabeth *Monro*, his wife,	*	1797
1865	L.	Noble, Emma *Pleasants*, wife of Rev. Franklin Noble,	L.	1868
1835	P.	North, John H.,	D.	1868
1835	P.	North, Esther *Gaylord*, his widow,	L.	1869
1843	P.	North, Esther Maria,	D.	1846
1849	P.	North, Sarah Gaylord,	D.	1868
		Norton, James,	*	
		Norton, Harriette, his wife.	L.	
1815	P.	Obookiah, Henry,	D.	1818
	P.	Osborn, Esther *Strong*, wife of Elihu Osborn,	L.	
1860	L.	Pardee, Isaac S.,	L.	1868
1858	P.	Pardee, Mary L. *Crocker*, his wife.		
		Peet, Minta,	L.	1846
		Perkins, Watrous,	D.	1865
		Perkins, Deborah *Brace*, his widow.		
1829	P.	Phelps, Esther,	D.	1861
1843	P.	Phelps, C. Augusta *Hayden*, wife of J. W. Phelps, Dr.,	L.	1847
1858	P.	Philips, Caroline A. *Gaylord*, wife of Carlos A. Philips.		
1858	P.	Pierce, Henry D.,	L.	1859
1868	L.	Pierce, Mary.		
1843	L.	Pond, Philip,	D.	1855
1843	L.	Pond, Nancy,	D.	1856
1838	L.	Pond, Burton.		
1821	P.	Pond, Charlotte *Colt*, his wife.		
1858	P.	Pond, Julius R.		
1836	P.	Pond, Martha A. *Watson*, his wife.		
1843	P.	Pratt, Ann A. *Rood*, wife of Dea. E. Dwight Pratt,	L.	1847

1843	P.	Pratt, Catharine L. *Jones*,	W. W.	1868
		Preston, Betsey *Gaylord*, wife of John S. Preston,	L.	1838
1866	L.	Rand, George D.,	L.	1866
1866	L.	Rand, Martha J., his wife,	L.	1866
1858	P.	Randall, Hannibal,	D.	1864
		Reed, Justus,	D.	
		Reed, Elizabeth *Loomis*, wife of Maro Reed,	L.	1845
1860	L.	Reed, Theodore H.		
1847	P.	Reed, Sarah S. *Wilcox*, his wife,	D.	1863
1858	P.	Reed, Laura E. *Birge*, his 2d wife.		
1867	P.	Reed, Hattie A.		
		Richards, Enos F.,	W. W.	1850
1858	L.	Rider, Irene A., Mrs.,	L.	1866
		Roberts, Pelatiah,	L.	1855
1834	L.	Roberts, Betsey, widow of Henry Roberts.		
		Robinson, Mary, wife of Wm. Robinson,	D.	1850
1843	P.	Rockwell, Dency C.,	L.	
		Rood, Ebenezer,	D.	1824
		Rood, Rhoda *Loomis*, his wife,	D.	1824
	P.	Rood, Ann,	L.	
		Rood, Pamela,	Ex.	
	P.	Rood, Eunice,	D.	1848
	P.	Rood, Rhoda,	D.	1849
	P.	Rood, Calvin,	D.	1846
	P.	Rood, Moses,	W. W.	1847
1800	P.	Rood, Ebenezer, 2d, Deacon,	D.	1851
	P.	Rood, Aurelia Ann *Loomis*, his wife,	D.	1843
1836	P.	Rood, Rufus.		
1850	P.	Rood, Harvey L., Deacon.		
1848	L.	Rood, Susan *Humphrey*, his wife.		
1834	P.	Rood, Abigail *Hewitt*, wife of John Rood,	D.	1866
		Rustin, Hiram,	W. W.	1866
		St. John, Marilla *Lyman*, wife of Seth St. John,	L.	1859
		Seymour, Polly Ann *Gross*, wife of Henry Seymour,	L.	1841
		Smith, Ruhamah *Loomis*, wife of Selby Smith,	L.	1844
1839	L.	Smith, Melvin,	L.	1841
1839	L.	Smith, ———, his wife,	L.	1841

1849	P.	Smith, Harriette *Winchell*, widow of Nathaniel Smith,	D.	1861
		Soper, Rachel *Cook*, wife of David Soper,	D.	1807
		Spaulding, Silas D.,	L.	1839
		Spaulding, Julia A. *Button*, his wife,	L.	1839
1858	P.	Spencer, Jeremiah,	D.	1863
		Spencer, Elisheba *Goodman*, his wife,	D.	1838
1839	L.	Spencer, Eliza *Dutton*, his widow.		
1831	P.	Steele, Eliza *Humphrey*, wife of Selah Steele,	L.	1862
1851	L.	Stoddard, Eli,	L.	1852
1851	L.	Stoddard, Olive, his wife,	L.	1852
		Stone, Emily *Lyman*, wife of Geo. W. Stone,	L.	
1858	P.	Strong, Emerett L. *Colt*, 2d wife of David Strong,	L.	1868
1832	L.	Talmadge, David,	L.	1850
1832	L.	Talmadge, Sarah, his wife,	L.	1850
1832	P.	Talmadge, Hila,	L.	1859
1843	P.	Talmadge, John Adrian,	L.	1859
1836	P.	Talmadge, James B.,	L.	1860
		Taylor, Polly, widow,	D.	1843
		Taylor, Ann *Wilson*, widow of Joseph Taylor,	D.	
1833	P.	Taylor, Emory.		
1833	P.	Taylor, Ann *Mather*, his wife.		
1858	P.	Taylor, Maria.		
		Tolles, Joseph,	*	
		Tompkins, Thomas,	L.	1838
1816	P.	Treadway, Aurelia *Gillett*, widow of Sith Treadway.		
		Treadway, Aurelia, 2d,	D.	1837
		Tuttle, Ruth *Wilson*, widow of Isaiah Tuttle,	D.	1838
		Tuttle, Ira,	*	
		Tuttle, ____ *Mills*, his wife,	*	
		Tuttle, Clement,	*	
		Tuttle, ____, his wife,	*	
1841	P.	Tuttle, Lucy,	L.	1844
		Tuttle, Uriel,	D.	1849
1816	P.	Tuttle, Adah *Hudson*, his widow,	D.	1866
1821	P.	Tuttle, Chloe *Colt*, widow of Leverett Tuttle.		
1849	L.	Tuttle, Cordelia *Woodford*, widow of James H. Tuttle,	L.	

1868	P.	Van Allen, Caroline E.		
1843	P.	Wainwright, Harriette C. *Hayden*, wife of J. A. Wainwright, then M. D., now Rev.,	L.	1851
1843	P.	Wainwright, Caroline H. *Hayden*, his 2d wife,	L.	
		Wakefield, Ann *Fyler*, wife of Dr. Luman Wakefield,	L.	1843
1870	L.	Walcott, Dana Mills.		
1870	L.	Walcott, Elizabeth *Billings*, his wife.		
	P.	Watson, Levi,	D.	1798
		Watson, Abigail *Ensign*, his widow,	D.	1819
		Watson, Lucy *Olmsted*, wife of Levi Watson, 2d,	D.	1834
		Watson, Huldah,	D.	1822
		Watson, Julia,	L.	1841
1849	P.	Watson, William Henry,	W. W.	1868
1822	P.	Watson, Anna *Moore*, wife of David Watson,	D.	1852
1816	P.	Watson, Harvey.		
1808	P.	Watson, Sally *Wells*, his wife.		
1831	P.	Watson, Reuel A.,	D.	1851
		Watson, Milo,	L.	1837
		Watson, George,	Ex.	1848
		Watson, Jane *Belden*, his wife,	L.	1849
1823	P.	Watson, Thomas, Deacon,	L.	1855
1821	P.	Watson, Emeline *Curtis*, his wife,	L.	1855
1851	P.	Watson, Charlotte E.,	L.	1855
1813	P.	Watson, Sarah *Gaylord*, wife of Alvan Watson,	D.	1859
1824	P.	Watson, William, Deacon.		
1857	P.	Watson, Melissa *Cadwell*, his wife.		
1857	P.	Watson, Sarah Jane,	D.	1859
		Wedge, Parintha, wife of William Wedge,	L.	1845
		Wells, Martha,	D.	1826
		Wells, Nancy,	D.	1846
		Wetmore, Fanny *Austin*, wife of Deacon Lauren Wetmore,	L.	
1841	L.	Wetmore, Sarepta,	L.	1850
1845	L.	Wilcox, Elias.		
1816	P.	Wilcox, Florilla A. *Watson*, his wife.		
1866	L.	Wilcox, Charles,	L.	1868
1866	L.	Wilcox, Charlotte *Hart*, his wife,	L.	1868
1866	L.	Wilcox, Maria E.,	L.	1868
1822	P.	Wilson, Mary *Roberts*, wife of Wm. Wilson.		

		Wilson, Austa *Talmadge*, wife of William Wilson, 2d,	L.	1848
		Wilson, Darius,	L.	1839
		Wilson, Clarissa *Treadway*, his wife,	L.	1839
1843	P.	Woodruff, Julia Ann *Marsh*, wife of Frederick Woodruff,	L.	1854
1843	P.	Woodward, James G.		
1848	L.	Woodward, Catharine M. *Steele*, his wife.		
1851	L.	Woodward, Orpah Ann *Kellogg*, wife of Elijah Woodward.		
1850	L.	Young, Clarinda *Lyman*, wife of Franklin Young.		

A COMPLETE LIST OF THE MEMBERS OF THE CHURCH,

At the close of the Sabbath, January 2, 1870.

Admitted. *When.*	*How.*	
1858	L.	Bailey, Tamisen *Blood*, widow of Randall Bailey.
1832	P.	Barber, John Catlin.
1821	P.	Barber, Sarah *Miller*, his wife.
1851	P.	Barber, Chester.
1843	P.	Barber, Chester Hopkins.
1845	L.	Barber, Maria E. *Blake*, his wife.
1849	P.	Barber, Willard Osgar.
1849	P.	Barber, Mary Ellen *Woodward*, his wife.
1867	P.	Barber, Sarah B.
1843	P.	Birge, Roswell.
1858	P.	Birge, Allstyne M.
1861	L.	Birge, Eliza M. *Hewitt*, his wife.
1827	P.	Birge, Nathaniel.
1858	P.	Birge, Martha Ann.
1844	L.	Birge, Sally *Barber*, wife of George Birge.
1867	P.	Birge, Celia M.
1870	P.	Birge, Julia *Waterman*, wife of Wilbur F. Birge.
1859	P.	Bissell, Roderick.
1859	P.	Bissell, Fanny *Gaylord*, his wife.

1849 P. Bissell, Esther Ann.
1866 P. Blakeslee, Martha E.
1822 P. Burr, Fanny *Taylor*, 2d wife of Uriel Burr.
1858 P. Burr, Uri Curtis.
1843 P. Burr, Sarah *Mix*, his wife.
1849 P. Burr, Lucius.
1851 P. Burr, Sarah Jane *Woodruff*, his wife.
1867 P. Burr, George A.
1867 P. Burr, Mary Adelaide.
1867 P. Burr, F. Ella.
1835 P. Burr, Milo.
1858 P. Burr, Lavinia E. *Hurlbut*, wife of John Milo Burr.

1867 P. Cleveland, John Robert McDowell.
1831 P. Colt, Henry.
1831 P. Colt, Chloe *Catlin*, his wife.
1858 P. Colt, George K.
1858 P. Colt, Margarette E. *Griswold*, his wife.
1868 P. Colt, Luman.
1851 L. Cook, Jane M. *Hand*, wife of Charles N. Cook.
1851 P. Curtis, Hermon.
1852 L. Curtis, C. Cecilia *Stillman*, his wife.
1847 L. Curtis, Emily *Cornish*, widow of Truman Curtis.
1855 L. Curtis, Hezekiah P.
1855 L. Curtis, Amelia *Parsons*, his wife.
1866 P. Curtis, Ella A.

1867 P. Daniels, Louisa.
1843 P. Durand, William.
1827 P. Durand, Loanna *Barber*, his wife.

1858 L. Eggleston, Mary E. *Hayden*, wife of Augustus E.
1858 P. Eggleston, Cynthia A.
1858 P. Eggleston, Sophia D.
1869 P. Engert, Louisa.

1843 P. Foote, Jane E. *Humphrey*, wife of John C. Foote.

1833 P. Gaylord, Giles L.
1848 L. Gaylord, Sarah *Blake*, his wife.
1867 P. Gaylord, Hubert L.

1867 P. Gaylord, Mary L.
1867 P. Goodwin, Sarah M.
1826 P. Griswold, Margarette *Gaylord*, widow of Thaddeus Griswold.
1857 L. Griswold, Sarah *Clark*, wife of Richard W. Griswold.
1843 P. Griswold, Isabella *Kellogg*, wife of Stanley Griswold.
1866 P. Griswold, Isabella W.
1866 P. Griswold, Anna M.
1867 P. Griswold, Nellie P.

1868 P. Harrison, Richard.
1858 P. Hart, Jane *Tuttle*, widow of Salmon Hart.
1834 P. Hathaway, Mary E. *Curtis*, widow of Jared Hathaway.
1866 P. Hathaway, Anna F.
1868 P. Hayden, Charles H.
1868 P. Hewitt, Alice M.
1865 L. Hopkins, Anna *Palmer*, widow of Seymour Hopkins.
1857 L. Hopkins, Harvey P.
1857 L. Hopkins, Lydia *Tanner*, his wife.
1870 P. Hopkins, Gertrude *Waterman*, wife of Edward Hopkins.
1866 L. Humphrey, Dorothy *Miller*, wife of George Humphrey.

1831 P. Johnson, Levi Freeman.
1831 P. Johnson, Maria *Morris*, his wife.
1849 P. Johnson, Jarvis B.
1849 P. Johnson, Elizabeth *Hill*, his wife.
1867 P. Johnson, Levi B.
1867 P. Johnson, Emily A.
1867 P. Johnson, Julia A.

P. Loomis, Laura *Lyman*, wife of Emory Loomis.
1802 P. Lyman, Salome *Maltby*, widow of John Lyman.
1821 P. Lyman, John Bennett.

1843 P. Marsh, Lydia S.
1821 P. Miller, Maria.
1858 P. Miller, Hobart B.
1862 L. Miller, Fanny E. *Mather*, his wife.
1867 P. Miller, Harriette L. *Hewitt*, wife of Lewis B. Miller.
1867 P. Miller, Luther B.
1847 L. Miner, Darius D.
1847 L. Miner, Mary E. *Wadsworth*, his wife.

1867 P. Miner, Mary Ellen.
1858 L. Miner, Martha E. *Frost*, widow of Charles Miner.
1867 P. Miner, John Stanley,
1868 P. Miner, Josephine.
1858 P. Murray, Warren Brooker.
1858 P. Pardee, Mary L. *Crocker*, wife of Isaac S. Pardee.
Perkins, Deborah *Brace*, widow of Watrous Perkins.
1858 P. Philips, Caroline A. *Gaylord*, wife of Carlos A. Philips.
1868 L. Pierce, Mary.
1838 L. Pond, Burton.
1821 P. Pond, Charlotte *Colt*, his wife.
1858 P. Pond, Julius R.
1836 P. Pond, Martha A. *Watson*, his wife.

1860 L. Reed, Theodore H.
1858 P. Reed, Laura E. *Birge*, his wife.
1867 P. Reed, Hattie A.
1834 L. Roberts, Betsey, widow of Henry Roberts.
1836 P. Rood, Rufus.
1850 P. Rood, Harvey L., Deacon.
1848 L. Rood, Susan *Humphrey*, his wife.

1839 L. Spencer, Eliza *Dutton*, widow of Jeremiah Spencer.

1833 P. Taylor, Emory.
1833 P. Taylor, Ann *Mather*, his wife.
1858 P. Taylor, Maria.
1816 P. Treadway, Aurelia *Gillett*, widow of Sith Treadway.
1821 P. Tuttle, Chloe *Colt*, widow of Leverett Tuttle.

1868 P. Van Allen, Caroline E.

1870 L. Walcott, Dana Mills.
1870 L. Walcott, Elizabeth *Billings*, his wife.
1816 P. Watson, Harvey.
1808 P. Watson, Sally *Wells*, his wife.
1824 P. Watson, William, Deacon.
1857 P. Watson, Melissa *Cadwell*, his wife.
1845 L. Wilcox, Elias.
1816 P. Wilcox, Florilla A. *Watson*, his wife.
1822 P. Wilson, Mary *Roberts*, wife of William Wilson.
1843 P. Woodward, James G.

1848 L. Woodward, Catherine M. *Steele*, his wife.
1851 L. Woodward, Orpah Ann *Kellogg*, wife of Elijah Woodward.

1850 L. Young, Clarinda *Lyman*, Mrs.

Males, 44; Females, 88; Total, 132, including 4 absent.

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